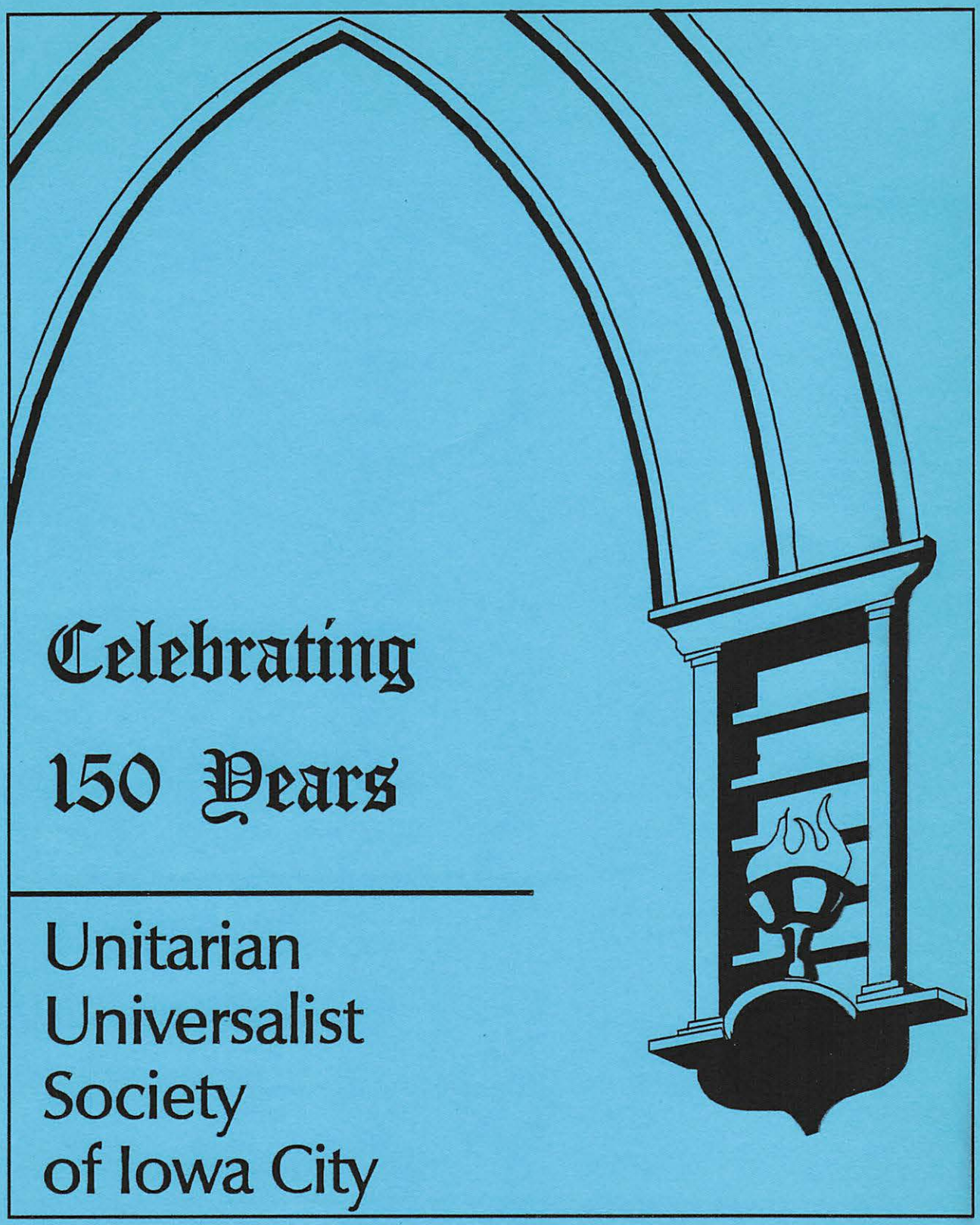
Celebrating 150 Years



Unitarian
Universalist
Society
of Iowa City

Celebrating 150 Years

The Unitarian Universalist Society of Iowa City

1841-•-1991

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PREFACE

With this book we have a written and pictorial record of our Liberal Church starting with the small group of settlers who gathered in a log cabin on the west side of the Iowa River and organized the Universalist Society in 1841 when Iowa was still a territory. This shortly became the largest congregation in Iowa City and probably the first Universalist church in the state.

In the beginning the church met considerable opposition from orthodox groups and members of the university. John Gerber tells us that the first five university presidents were ministers. Our early history was written by Ruth Irish Preston at the request of our former minister Rev. Eleanor Gordon, who asked her to "please tell us the story as you would tell your children", and this is part of the charm of her story. She accounts for years when the church "was closed to all but dust and spiders, and finally with determination the spiders were disturbed in their decorative work, the building was made ready and various ministers were invited to preach for us". This material was made available to us by Jim Jacobsen, a young man in the congregation in the late 1970's.

After the Universalists had been in their fine church at Clinton Street and Iowa Avenue for some time they were in need of assistance and at the same time the Unitarians were interested in coming into Iowa City. The first arrangement was for the Unitarians to furnish the minister in the Universalist building. The minister they sent in, Rev. Oscar Clute, was a good choice both for public relations and for the congregation. The complete story has been written by Ruth Irish Preston. The church continued Unitarian until the national merger in 1961 and our society promptly followed and became Unitarian Universalist.

Rev. Thomas Mikelson wrote *A Brief History of the Iowa City Unitarian Universalist Society* in 1981. Our former member Alice Parker left us her interesting *Scrapbook* when she moved out of town. This covers the last of the Rev. Evans Worthley years and the Rev. Al Henriksen period. Our *Furnishings and Friends* was printed in 1983 in conjunction with the 75th anniversary of the present building. These items are available for loan in the "Special Collections" in our Henriksen Library.

We have now compiled *Celebrating 150 Years* with memories dating back to the opening of our present building, especially those of R.M. Kampmeier, M.D., Nashville, Tennessee; Leonard P. Meade, Bartlesville, Oklahoma; and Amy D. Worthley, Sterling, Colorado. We conclude with reports of the way we are operating in our 150th Anniversary year, with new appreciation of professional services and volunteerism.

As we arrive at this anniversary we stop to consider: "What has kept this group together such a long time?" Our histories report that the ministers were "well-edu-

cated", and each made his or her contribution, but so many made such a short stay, and at times the church was left without a minister and "their doors were closed to all but the dust and the spiders". It had to be the local people who gathered their people together and made another start.

Our ministers in the Unitarian Church for the most part have stayed longer than the very early ones serving the Universalist Church. Rev. Vincent Silliman stayed only one year, 1919-1920 and we wonder what war-time duty may have called him away. Finally, we had Rev. Evans Worthley who stayed 20 years, 1931-1951, the longest of any of our ministers.

Members of the congregation carry more responsibility for the various functions of the society than long ago. More than one president of the Board has kept the Society functioning when we were without a minister and "the doors never closed". Our Religious Services Committee arranged fine and interesting Sunday services in 1990-1991, while our minister, Fritz Hudson, was away for periods of time on developmental leave. We now have a strong professional staff and many devoted volunteers. We see our congregation growing in numbers and in service to ourselves and to the community.

ACKNOWLEDGMENTS

We have sources to acknowledge besides those named in the Preface, beginning with out-of-town friends: Thomas L. Carroll, *The Story of the Unitarian Church,* Lincoln, Nebraska; Cynthia Grant Tucker, author of *Prophetic Sisterhood*; and the Sioux City and Des Moines, Iowa, churches for copies of their histories. In Iowa City we thank John C. Gerber, Faith Knowler, Charity Rowley, Susan Redfern, and Irving Weber, Iowa City's official historian.

In our Society, the annual reports were most helpful. We especially appreciate the members and our minister who wrote one article each; also many members gave us information and answered questions. Finally, I want to praise our production staff: Betty McKray, Jim Osburn, and Rush Shortley.

—Compiled and edited by

Mary Belle Glick
Nov. 11, 1991

Note on Authorship: Chapters not bearing a byline indicating individual authorship were written by the editor.

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SETTLED MINISTERS OF THE UNITARIAN UNIVERSALIST SOCIETY OF IOWA CITY

A.R. Gardiner 1841-1845
I.M. Westfall 1846-1849
____ Peck 1854-1856
Eben Francis 1858-1860
William Brattain 1863-1864
Joseph Kinney 1866-1868
Augusta Jane Chapin 1869-1873
Oscar Clute 1878-1884
Arthur Beavis 1884-1889
Robert C. Morse 1889-1891
Charles E. Perkins 1892-1896
Eleanor E. Gordon 1896-1900
Duren J.H. Ward 1900-1906
Robert S. Loring 1907-1910
H. Houghton Schumacher 1911-1913
Charles M. Perry 1913-1919
Vincent B. Silliman 1919-1920
Franklin Doan 1920-1922
Arthur Weatherly 1922-1929
W. Rupert Holloway 1929-1931
Evans A. Worthley, *Emeritus* 1931-1951
Alfred J.N. Henriksen 1951-1957
Khoren Arisian 1958-1964
William Weir 1965-1970
Thomas J. Mikelson 1971-1983
Fritz Hudson 1984-1991

MESSAGES RECEIVED FROM FORMER MINISTERS ON THE 75TH ANNIVERSARY OF OUR BUILDING

My greeting to the Iowa City UU Society on this occasion is simply an expression of gratitude for the spirit still evident that can sustain a church over the years and help answer the needs of those connected with it.

—Amy Worthley, wife of Evans A.Worthley (deceased), minister 1931-1951

Buildings do influence us in subtle ways. I always appreciated the simplicity of the original building and admired the way you enhanced it by the addition of Worthley House. That your beautiful English-style chapel still stands is a tribute not only to its minister-architect, and the many preachers whose voices have echoed in its rafters, but to the loving volunteer labors of those men and women who not only sat in the pews but also climbed ladders, wielded paint brushes, hammers, and trowels to paint, patch, and repair. It was my pleasure on more than one occasion to join a work party. I will forever remember putting a new ceiling on the church basement to cover the falling and patched plaster. We not only renovated the church, we created an enduring sense of religious community, of which I still feel a part.

—Alfred J.N. Henriksen, minister 1951-1957

The Unitarian Universalist Society of Iowa City will always hold a special place in my mind and heart as well as in my professional memory, since that is where I began the practice of the liberal religious ministry. But even though people are more precious than places, the fact remains that people sanctify places by their idealism, striving and aspirations.

The building of the Unitarian Church of Iowa City is such a holy place. The congregation, of course, is older than the building—ideas always precede their institutional manifestations. Nonetheless, on the 75th Anniversary of the building, it is well to recall how human feeling, intention and imagination have hallowed this temple of the free mind.

—Khoren Arisian, minister 1958-1964

What a great place to gather with the Spirit! Your church ministers to people in all kinds of moods and circumstances, cultivating those who seek what is worthy of worship. May you continue many more years to find your Self with God here.

—Bill Weir, minister 1965-1970

Greetings from Cambridge, truly a Unitarian Universalist heartland. We think and speak about you often and read of your progress in the newsletter. I'm now thinking about your celebration of 75 years in the church building. It is by far the longest-used of the three buildings which have been the home for the Iowa City congregation. The first was used fewer than 25 years before fire destroyed it; the second was sold to the University after some 35 years of use. The building is beautiful, a real treasure. It is a sacred space, and periodic entry into such space changes anyone's life at incomprehensible levels. It certainly changed mine. I wish you a celebration that is as radiant as all the years of living there can make it.

—Thomas J. Mikelson, minister 1971-1983

UNITARIAN CHURCH BUILT 1908

—Irving B. Weber,
Iowa City's official historian

(First printed in the I.C. Press-Citizen, October 22, 1983)

When the present Unitarian Church building was constructed 75 years ago on the southeast corner of Iowa Avenue and Gilbert Street, it was faced on what then was considered to be the most beautiful street in the State of Iowa—Iowa Avenue.

Construction of the church, and the paving of the two-lane Iowa Avenue, with the landscaped parking in the center, were both completed the same year, 1908. Originally the landscaped parking in the center of Iowa Avenue started at Clinton Street, the entrance to the Pentacrest, and extended the nine blocks east to Woodlawn.

It was something of a church building year in 1908 in Iowa City with Methodists constructing their present church building on the northeast corner of Jefferson and Dubuque Streets, both then unpaved.

As recalled by Will Goodwin, present-day Iowa Citian who had joined the Unitarian Church in 1903, when it was located on the northeast corner of Iowa Avenue and Clinton Street, the site of the present 75-year-old church had previously been occupied by a church building. It was a brick structure facing Gilbert Street and had partially tumbled down. The denomination is not remembered.

The Unitarians purchased the entire half-block along Gilbert Street to the alley. At that time, Fox, Hutchinson and Lake lumber yard occupied the entire half block south of the alley, where the Civic Center stands today.

The church sold off the lot next to the alley, where a square white house was built but retained the lot north of it, where the parsonage was built shortly after the church was constructed.

The Rev. Robert S. Loring, who became the Unitarian minister in 1906 when the church was located on the corner of Iowa Avenue and Clinton Street, had been interested in architecture at his home in New England and drew the plans for the new church.

Money to build came from the sale of the 1873 church to the university. The land on this corner was particularly valuable, being at the entrance to the Pentacrest.

When Loring's plans were submitted for bid, the price was considered too high, and Loring sublet contracts for the different phases of construction—brick work, carpentry, plumbing, heating, electrical—and supervised the work of the sub-contractors. No record can be located as to the total amount. As a "ball park guestimate," Goodwin says the cost could have been $30,000 to $35,000.

When the church was being constructed the boiler was set at the low point in the building. In digging down for its location the boiler contractor struck the old, very large sewer that ran from the three breweries on Market Street diagonally southeast to Ralston Creek at the intersection of Van Buren and Washington Streets.

The pipe organ was a special gift from Andrew Carnegie, who earlier had given $35,000 for the first Iowa City Public Library building. Anna Diller Starbuck of the University of Iowa Department of Music, who was a member of the church, is remembered for her ability to play the organ. The organ, while still in place, no longer is operative. It was one of the early types where a boy was required to pump the bellows to provide the required air. When the boy did not show up, there were problems. Later an electrically-operated system was installed.

The sanctuary seats 175, including the pleasant fireside area opening off from the front of the sanctuary to the north, adding additional capacity. In the early years the fireside room was the scene of intellectual talks and spirited discussions by university faculty and students on Sunday evenings.

As early as 1918, possibly even before, the present Channing Hall, in the basement, was particularly popular with university students who made the rounds of the different churches' Friday night "Open House" because they had dancing at the Unitarian Church, but it was banned by the other churches at that time.

Channing Hall, with its adjacent kitchen, also serves as a dining room for church dinners.

A nostalgic touch lives on in the two red velvet collection bags on long handles, which are always remembered by returning members. Reportedly Allin Dakin, now retired from the university, passed these bags when he was a student in the 1920s.

The church was dedicated October 24, 1908. An anniversary observance of the 75 years of service of the church will be held Sunday at the 10 a.m. service. John Ely, Jr., long-time member of People's Church, Unitarian Universalist of Cedar Rapids, will be the guest speaker. Peggy Houston is the society president, 1983-85.

Following the service, a reception will be held in Channing Hall from 11 a.m. to 2 p.m., both for members and for friends who wish to stop on this historic occasion. A history of the church in Iowa City, written by Mrs. Frank Z. Glick, will be available.

HISTORICAL SIDELIGHT:

Older Iowa Citians long have been puzzled about the two denominations—Universalists and Unitarians. Originally they were separate entities, with the Universalists arriving in Iowa City when the site for Iowa City was selected in 1839 and

the Unitarians arriving some three decades later.

Both were from New England, and, while there was a close relationship in their liberal religious philosophies with common affinities, it was not until over a century later, 1961, that they were officially merged.

The Universalists pushed west with the first settlers to the frontier. The Unitarians preferred to remain in New England in their comfortable homes and established churches and close to Boston where they had been trained at Harvard.

The first Universalist church in Iowa City was located on the southeast corner of Iowa Avenue and Dubuque Street in 1840. The brick church, to which both Horace Greeley and P.T. Barnum and their New York churches contributed, served the Iowa City Universalists for 20 years, until it was destroyed by fire.

The second Universalist church in Iowa City, located on the northeast corner of Iowa Avenue and Clinton Street, was an elegant structure, of the Byzantine order of architecture with a campanile tower. It was dedicated January 12, 1873. Cost for the site and church was $17,450.89.

The lot on which the church was build (presently Phillips Hall) sold for $775 at the first auction sale of lots in Iowa City in August, 1839. This lot at the entrance to the new capitol sold for the highest figure of any lot, at this or at any subsequent auctions.

The church continued to operate as a Universalist Church until November 2, 1878, when the Unitarians of Boston and the Universalists of Iowa City merged their efforts with the Unitarians sending a minister from Boston, Rev. Oscar Clute, to take over the church. Later the Unitarians purchased the church.

The church building was sold to the university for a student union, May 6, 1906, for $18,000, though the Unitarians were permitted to use it until their new church was ready in 1908. The university demolished the church 25 years later in 1933.

The church currently is without a pastor, Rev. Thomas Mikelson having left this year to work on his doctorate at Harvard.

Many Iowa Citians still remember Evans Worthley and his wife Amy, still living in Sterling, Colorado. Worthley was the pastor for 20 years, 1931-1951, the longest pastorate in the history of the church. He was most active in civic affairs.

When the religious education building adjoining the church on the south was constructed in 1963 on the site where the parsonage had stood, it was named Worthley House in appreciation of Rev. Evans Worthley's great service to the church.

THE KAMPMEIER FAMILY IN OUR SOCIETY, 1908-1923.

[These memories came to me from R.H. Kampmeier, M.D., professor emeritus, Vanderbilt University, Nashville, Tennessee. His boyhood friend, Irving Weber, gave us the address that made it possible to correspond with Dr. Kampmeier. —Ed.]

The August Kampmeier family moved from Illinois to Iowa City in order that the father might complete his university degree. He received his A.B. degree one year later.

The family story with the title *A Chronicle of the Kampmeier and Ehrlicher Clans* was published in 1983 in hard cover and is available at both the University of Iowa Library and the Iowa State Historical Society.

When the family came here, the father and the oldest son, Otto, immediately became interested in the Universalist Church, whereas mother and the four remaining children enrolled in the Christian Church. When our present Unitarian Church building was constructed in 1908 the entire family living at home came into our Society.

Automobiles were new and very few in number so their only means of transportation was walking. They quickly became involved in the Society and were walking to church twice on the Sabbath from their home at 930 E. Washington St. "rain or shine, sleet or snow." The morning program was Sunday school followed by church, and in the evening was Young Peoples Religious Union (YPRU). The round trip distance was a good mile.

Dr. Kampmeier has written this description of the 1908 sidewalk they "trudged" to church:

> The sidewalks on Washington Street consisted of four or five planks laid lengthwise, which prompts me to add to Irving Weber's recollection of splinters. If the nails had rusted at one end of the plank, the weight of the walker at the other end might raise the loose end sufficiently for one walking behind to catch his toe on the loose end and take a tumble. Riding a bicycle on a plank was smooth; however, riding on a sidewalk with short boards laid crosswise made one's teeth chatter.

In making ready for our present renovation we have noticed small covered pipes coming out of some walls that suggested gas lighting, so the question went to Dr. Kampmeier, and this is his reply:

> The church was lighted by electricity, my memory is clear concerning this. An electric bulb on a cord hung back of the organ where I pumped it. The footlights on the stage in the lower hall were electric—I looked at these many times. A few times I briefly

served as janitor and shoveled coal into the furnace; the dark pit was lighted by a drop light on a cord. I have a hazy recollection that the chandeliers in the church proper were black strap iron, either in a triangle or quadrangle. My recollection of such a one in what you call the Fireside Room is not hazy. I sat through many a Sunday School class in that room. If gas pipes were installed, might it have been to assist as a back-up to the electric failure? Electricity in Iowa City was still young. [Irving Weber has told us that the first electric lights were subject to a flicker and some people had both gas and electricity because they were reluctant to give up their steady gas light.—Ed.] My boyhood diary shows that our home at 930 E. Washington St. was wired for electricity in 1915 (at a cost of $40.00). We used kerosene lamps up to this date. If my memory serves me correctly, the house of one of my boyhood chums, the son of Professor Nutting, two houses up the street, was lighted by gas.

He also writes:

I was the first to pump the organ—continued through my high school days, i.e. 1916. Once while pumping the organ with one hand, holding a book in the other, I became engrossed in Kipling's *Captains Courageous* and let the air pressure drop so the music came to a wheezing stop. [We speak of always needing "a boy" to pump the organ; however, Ellinor Goodwin Green and Katharine Horack Dixon each remembers having pumped the organ.—Ed.]

The pay for pumping the organ was $.10 for the practice hour and $.20 for Sunday Services. When I had to be away from church I had to pay Arthur Starbuck the 30 cents.

On January 6, 1912—a Saturday—I commented that the temperature was 25 below zero, that the pipes were frozen at the church, that Mrs. Starbuck could not practice, and bewailed the fact that I would be out my 30 cents pay. Young Peoples Religious Union met that evening at the Shambaugh home.

Young Rudolph sat behind the organ to pump it for several musical renditions which were in the early part of the service. When the sermon began he usually moved out to sit in the cubical which was built for a small choir, but usually seated Mrs. Starbuck, the organist, and Rudolph, and at times a vocalist. He does not recall a formal choir.

On a Sunday in March I record that the sermon was given by "a Mr. Perkins and that he prayed for 13 minutes". Another Sunday I comment that a Clark Mighell had some "cachoo" powder and blew it in the air in our Sunday School and everybody needed to sneeze.

I noted that in early May Rev. Schumacher [minister 1911-1913] was our dinner guest and on the following evening I note that I helped him make some salad dressing for a banquet that was to be given by the Young Peoples Religious Union as ordered by Phi Beta

Kappa organization. The YPRU was to receive $1.00 per plate for some 50 guests and would add this to its funds. I note that I poured the olive oil with Rev. Schumacher, stirred it, and he gave me 10 cents for this labor.

I noted that Rev. Schumacher asked me to clean the church in May for 75 cents and also that the YPRU would not meet again until fall. This cleaning arrangement must have continued for sometime. Sunday services were discontinued during July and August and I note that the Starbucks would be in Boston for a year or so, and that a Miss Heberling was to be organist and I pumped the organ for her.

Another note states that "Rev. Loring [Robert S. Loring, minister 1906-1911], the minister who built the church and really started it, is going to be here." Following is the boy's account of the church dinner with the visiting Rev. Loring present:

Gee, we had fun at the church supper last evening. All of the tables were downstairs in the big hall. All the Sunday School sat at one table. Mr. Loring sat with us, too. Just like him. He brought two boxes of chocolates for us 17 kids. When the reports and speeches were going on, we went upstairs in the church and raised the dickens. Mr. Loring came too. We had a lot of fun.

I noted on November 12, 1912, that the Men's Club, [the present Worthley Club] consisting of 14 men, had supper at the church and my father was one of the members and that my mother cooked the meal "for nothing" and that I had my supper there.

The same year the Young Peoples Religious Union put on a dinner for the Cosmopolitan Club, consisting of foreign students at the University, for 50 cents a plate. My duty as a member was to stand at the door and direct the guests where to put their wraps.

Mr. Perry [minister 1913-1919] was the minister at the time, 1916, and conducting the teenage Sunday School class when he had to reprimand Arthur Starbuck and Lucille Blakeley for not being attentive to what was going on in class. Rev. Perry encouraged me to learn to dance and even gave me my first instruction to get me ready to attend a dance.

Also in the spring of 1918 I record a YPRU picnic on Sanders Hill [the Mayflower area] and allegedly we had a good picnic playing baseball and singing.

On January 2, 1919 the entry is "I went to church to hear Rev. Perry give his farewell sermon, since he was leaving for good." I make the comment that "he was a pretty decent chap."

THE YOUNG PEOPLES RELIGIOUS UNION (YPRU)

Dr. Rudolph Kampmeier, now living in Nashville, Tennessee, describes the Sunday evening Young Peoples Religious Union as "spirited" with intellectual presentations mostly from faculty members, followed by discussion. Those attending were students and young faculty members. Young Rudolph attended along with his family and grew up to be a participating member. As secretary he collected the $.25 dues and took part in programs.

Thanks to his youthful diaries we have a record of some of the speakers and their topics. These included well remembered names such as Professors Shimek, Bush, Shambaugh, Starbuck and Seashore.

Professor Woodward of the Engineering School spoke twice on the subject of "The Dayton Flood," the second time including "Flood Protection." He had been a staunch supporter of the Unitarian Church and had taught the teenage class for years. He left the University to become one of the initial engineers in the Tennessee Valley Authority.

Two women speakers noted were a history professor, Miss Daley, speaking on Lincoln, and a girl from Russia who spoke about her country.

Dr. Bose, a Hindu, who attended the church, spoke on "A Monroe Doctrine for Asia." Professor Gilbert discussed social welfare in Iowa.

Rudolph's (Dr. Kampmeier) father, Rev. August Kampmeier—who was well educated with both theological and academic degrees, spoke on "The Old Testament" and the young son reported "it was long and boring." Another time he spoke on "Hebrew Literature"—and the young son did not comment. Later father opened the discussion of World War I with the topic "Is Germany the only culprit in the war?" and Rudolph recorded "sixty people were present which was twice the usual number." This was followed in another meeting with a discussion of the war. At a still later date the Sunday School class presented a play "for Belgium Relief."

In March 1918, war times, he recorded "the evening YPRU met for the first time in a long time. The churches now have coal, and so all have services in their own churches again."

On a Saturday in 1916, Rudolph Kampmeier, Margaret Starbuck, Rev. Perry and two other students spent the day in the Amana Colonies and the following week reported to YPRU on the mode of living and the economics of the colonies.

For many weeks several members would stay after YPRU to read "Man and Superman." Finally several including Kampmeier read the third act for an evening meeting.

Dr. Kampmeier met his wife Blanche Davis at à YPRU dance in 1919 and "walked her home" many times after that. They have celebrated 64 years together in 1986. Dr.Kampmeier died June 1990. Blanche survived him.

In the early 1930's the name "YPRU" was changed to "Fireside Club" because some people objected to the limiting word "Religious."

CHURCH DRAMA STARTED IN 1909

When we enjoy our annual church play in the spring we can know that drama has been an integral part of our church program from the beginning. The first play was given in the spring of 1909; the church had opened in October of 1908. Rev. Robert Loring, who was from Boston, minister 1907-1910, designed and supervised the building of the church and he provided for the stage, footlights, sliding wooden doors, and seating for the audience.

> Men shape their buildings
> and afterwards
> Their buildings shape them.
>
> —Winston Churchill

Dr. Rudolph Kampmeier has now given us his play pictures and programs and we may see them along with a picture of the doctor on display in our memorial table in the library (1986). The first production was the greatest of the English morality plays, "Everyman" of the late 15th century, presented in May 1909. The cast of 17 characters included his brother Otto and sister Bertha. Rudolph appeared as a young boy in 1911 and as an adult in 1918. His father painted the stage scenery for more than one play, and his mother loaned articles from home and assisted with costumes.

These plays were the work of college students. We remember that this was before there was much professional and commercial entertainment in Iowa City and before the community theater development. These early plays were presented on two evenings and the ticket price was $.50.

Our plays in recent years have proved to be *the* activity to hold the high school age group together. This includes grades 7 through 12, and in this way the younger ones grow up in the tradition as they learn from the older ones. We have seen young people make their first appearance with pride in the smallest part and return year after year in more demanding parts. They also bring their school friends into the plays.

The plays are taken on as a shared learning experience from the selection of the play and choosing the cast, through the challenge of getting active kids together for rehearsal, until the final production and the kids turn to express sincere appreciation to their leaders. In recent years Jane Latourette and Dee Norton have been that cooperating pair who somehow bring out the best in the young people and the stage characters they portray.

Many people in the Society know the young folks mainly by their stage presentations and find it a new experience to see adult plays such as *Inherit the Wind* and *You Can't Take It With You* presented by such young people. Did anyone know how emotional *Our Town* could be until we heard it from our kids? Feelings were even higher because it was produced in the sanctuary with adults in the choir. People have their favorite plays but *The Night Thoreau Spent in Jail* had to be the most demanding and richest endeavor.

Jane and Dee took their second and final leave of the group in 1985 with *Up the Down Staircase*, and it seemed the kids understood this play so well and had a wonderfully good time with their parts. A gift plaque with the names of all the plays was presented to each of the leaders and a copy is included in the "Church Drama" display. Following is the list of plays given in sequence starting in 1972:

- 1972—*Inherit the Wind*
- 1973—*Spoon River Anthology*
- 1974—*Joseph and his Amazing Technicolored Dreamcoat*
- 1976—*Our Town*
- 1977—*Mixed Doubles* and *Let Me Hear You Whisper*
- 1978—*Dinny and the Witches*
- 1979—*Arsenic and Old Lace*
- 1980—*You Can't Take It With You*
- 1981—*Joseph and his Amazing Technicolored Dreamcoat*
- 1982—*A Fate Worse Than Death; or Adrift on Life's Sea!*
- 1983—*The Night Thoreau Spent in Jail*
- 1984—*Blithe Spirit* and *The Mouse Trap*
- 1985—*Up the Down Staircase*

[Since then the youth service has been incorporated in the usual Sunday morning format. —Ed.]

Charity Rowley, minister of religious education, wrote when she was in Arlington, Massachusetts, that "Plays and pageants seem to be a part of church school tradition. Most of the old First Parish, Unitarian Universalist, churches have stages in their Fellowship Halls." An expression often heard in those New England churches is "we always have a Christmas play/pageant." From the UUA's Office of Information in Boston, F. Jay Deacon has written this statement about church drama:

> There is, of course, a long historic connection between church and theater. It could be argued that *separating* the two is the innovation, and an unfortunate one at that. But the Reformed tradition did that, and much of our church life during the past era has been the poorer for it. Church architecture came to reflect the cerebral focus with

church building consisting almost entirely of a sanctuary. Then, around the turn of the century, American religion began to change. Liberal churches started to build "institutional" church buildings containing classrooms, gymnasiums, dining halls—and theatres. Apparently Mr. Loring was attentive to this development in his own thinking about church architecture. Many UU churches, and non-UU churches, too, are now important homes for the arts, and theater in particular.

MUSIC FOR DANCES, JANITOR SERVICE, and USHERING

— Leonard P. Meade, Bartlesville, OK.

[This is a copy of the interesting letter received from Leonard P. Meade just after our *Furnishings and Friends* was printed in 1983. —Ed.]

My grandparents, Ruth H. Brant and David Brant, my parents, Lucy Meade and James A. Meade, and my sisters, Betty Gursch and Annis Warsh, and I were all active members of the Unitarian Church while living in Iowa City.

My mother and father met at the Iowa City Unitarian Church early in the 1900's and were married in 1906 by Duren J.H. Ward, then minister of the church. My parents then moved to Chicago where my father taught school. They moved back to Iowa City when he retired in 1941. He and my mother continued residing in Iowa City until my mother's death in 1950.

My sister Betty was in residence in Iowa City from 1925 through 1929 and Annis from 1929 through 1933. I was living in Iowa City from 1927 through 1934.

During our stay in Iowa City we were all active in the church and the YPRU—Young People's Religious Union. The name of YPRU was changed to the Fireside Club about that time due to an element in the group that did not like the connotation of the word "Religious". We had very interesting meetings every Sunday evening following a pot-luck supper with a hot dish furnished by a member of the Women's Alliance. The meeting was usually a presentation by a speaker from the University faculty or by one of our group followed by a lively discussion period.

The Fireside Club also sponsored Saturday night dances which were held in the basement room. Music was provided by an old-fashioned Victrola with a hand crank and mechanical amplification. Attendance at the dances was open to any who desired to come. It was a place where non-fraternity men and non-sorority women could go without a date and have a good time. We made a charge of 25 cents per person and often had an attendance of over one hundred. Our only expense was for records, so we kept accumulating quite a bit of money which we turned over to the church board from time to time to help them meet expenses in those troubled times. The phonograph that we used did not have enough volume, and we got awfully tired of cranking it all evening, so after the first year, about 1928, I built an electrically-operated phonograph system. I don't remember that we had any serious behavioral problems at the dances that couldn't be handled by our people. As I remember, we had a young married couple from our group who came to act as chaperons.

Another close connection I had with the church for most of my years in Iowa City

was as janitor of the church along with my roommate and future brother-in-law, Otto Gursch. Most of the time we lived in a rooming house on the north-east corner of Iowa Avenue and Gilbert Street—right across from the church—now the State Historical Society location. This made it handy for us to take care of things.

As I remember we received $25 a month for the two of us, for which we were expected to do everything that anyone wanted done. The heating system had a coal-fired cast iron boiler with a crack in one of the sections. We did get the boiler replaced after a year or two but, as I remember, it was still a manual coal-fired boiler. In cold weather we had to get up quite early and fire up the boiler and clean up the entire church upstairs and down. Then about 10:30 we would go home and change our clothes and go back to the church to act as ushers and at the appropriate time to take up the collection. Occasionally the organ pump-boy would not show up and one of us would have to take over the chore.

Last but not least! I met my wife, Margaret Wright, at one of the Sunday Fireside Club meetings in early 1931. We were married in 1933 and celebrated our 50th wedding anniversary this August 18, 1983. [Mr.Meade died in September 1989. Margaret preceded him in death. —Ed.]

. . .

Follow Up

Annis Meade Warsh, sister of Leonard Meade, climbed the steps to our church door one Saturday morning after attending Elderhostel at the University in 1983. Fortunately I was there and could let her in and had the pleasure of walking through the building and hearing her spoken memories. She indicates the pew where she sat for her grandfather's funeral when she was six years old. Down in the lower floor she remarked, "Oh, I remember those dances, especially 'Goodnight Sweetheart'." Her grandmother, Ruth Brant, Mrs. David, lived in the white house on Myrtle Avenue adjacent to the University storage parking lot, that now houses University Pre-School. She had a ten-acre plot with a field of peonies and iris, and she furnished these flowers for University commencement ceremonies. One of the peonies was planted and bloomed on the grave of little Phyllis Worthley here in Oakland Cemetery.

Mr. Meade's janitor service would have been in the Arthur Weatherly, Rupert Halloway, and early part of the Evans Worthley ministries. This society has always functioned with part time janitor service and volunteer labor. In his 75th Anniversary greeting to the Society, Rev. Al Henriksen wrote concerning—"the loving volunteer labors of those men and women who not only sat in the pews but also climbed ladders, wielded paint brushes, hammers and trowels to paint, patch and repair." Years ago it was possible to hire a church member for part-time work. As far back as the Kampmeier family, 1908-1923, Rev. August Kampmeier with his broad education served the church at times as substitute in the pulpit and as janitor.

Amy Worthley, wife of the minister, has written, "One time a young man from

Northwest Iowa came to the door having been told of the Unitarian Church in Iowa City. He needed a job of some kind and he became the Church janitor. The church paid him $15.00 a month which he turned over to me for room and board and the arrangement continued until he graduated and entered World War II. A church denomination survives through the willingness of all kinds of people "to serve and to be served."

Our former part-time custodian Richard Sweeney started to work here at the suggestion of Prof. James Bradbury, a member of the church, when Rev. Khoren Arisian was minister. Our present custodian is still only part-time.

For many years our Buildings and Grounds Committee has been an important part of our organization and regularly schedules work day or days before the opening of church in the fall and later times as needed. We remember the accomplishments of committees headed by Shree Kamath, Al Bohanan, Dick Meinhart-Pellans, Gary Lawrenson, Lois Hughes, Gay Mikelson, and this year by Pete Paul-Petersen.

The early reports on ushering seem to be a matter of passing the red velvet collection bags. Dean Allin Dakin, one of our older members, passed those well remembered bags when he was a young student in the 1920's.

At one time a graduate student in geology offered his help and Rev. Worthley gave him the job of ushering. Later Chester Clark, a history professor, offered his services and so got the job of ushering. Amy Worthley gives this account, "the ushering was being done in a sort of haphazard way, but when Chester Clark took it over there was none of this dropping into a back seat—he marched people up closer whether they wanted it or not."

The present ushering program was set up by Frank and Mary Bell Glick to contribute to the decorum of services when Gail McLure became Society president in the Thomas Mikelson ministry. The program has continued under successive chairpersons and a third usher has been added to serve the fireside room.

At one time special music was scheduled during the collection period but that did not allow full attention to the music so for a time the collection was taken in silence. Rev. Fritz Hudson has now added the friendly touch of "meet and greet your neighbor" during the collection period.

THE PARSONAGE

The church house, called the vicarage, manse or rectory, has long been an honored part of the church establishment. In our denomination we call it the parsonage, the home of the parson. Arthur Weatherly, minister from 1922 to 1929, preferred to be called "Parson." Mr. Weatherly was a long-time minister in Lincoln, Nebraska, and it is written in their church history: "He made it clear at the outset that he didn't care much for titles. He said "the Reverend Doctor" was too pious and the word "Pastor" made him feel like a keeper of sheep. He liked to be called "Parson." The parsonage was there to provide a proper home for the new minister, usually located close to the church. Only this past year our former minister Thomas Mikelson was called to the Historic Old Ship Church in Hingham, Massachusetts, but he wrote in his Christmas letter "...the church was unable to make satisfactory housing arrangements and we decided to stay in Cambridge."

Many parsonages have been taken over for church school or other church additions but not all of them. The First Parish in historic Concord, Massachusetts has kept the parsonage and this was the last home of Rev. Dana McLean Greeley, former president of the Unitarian Universalist denomination who became their minister and lived there until his death in June 1986.

Eight ministers lived in our parsonage from 1908-1951. The demise of the parsonage and building of the religious education unit is recorded in *Furnishing and Friends*, 1983. The Worthleys were the last family in the house, and they left us the only picture we have of the interior, taken of the family grouped in front of the fireplace.

Recollections of Amy D. Worthley, 1983

Mr. Loring, minister from 1907 to 1910, was virtually overseer of the 1908 church building project. When completed there was $3,000.00 of the funds remaining. The Congregation told him he could use it for a personal trip or whatever he chose. He chose to build a parsonage. This is the story as it came to me. He did a wonderful job.

When we moved here in 1931 we found a finished basement with a coal furnace and storage space plus soft rainwater from the cistern by way of a hand pump to wash-tubs.

The first floor had kitchen and pantry, dining room, small sitting room or parlor, library with fireplace and abundant book shelves.

The second floor had a large room suitable for the minister's study, plus three bedrooms and bath. In the attic the room at the top of the stairs was finished and large enough for a double bed and chest of drawers.

The feature that made the greatest impression on me was the closets, walk-ins with separate rods and shelves on each side. I was not used to such ample closet space. Later a couple passing through from the East stopped to call on us. The woman's parents were Unitarian ministers and she had heard her parents tell about that parsonage that emphasized the closets. Mr. Loring was a bachelor, but he designed the closets so no minister would have to hunt through some woman's accumulation to find his clothes.

The little room in the attic was handy in case of extra guests. Members of the family could go there and give their more comfortable rooms to visitors. It also served another purpose during World War II when refugees were being housed in the Quakers' unused academy dormitories near West Branch. [Now Scattergood School.] Evans told the management that he could accommodate persons if occasions arose when they needed to be in Iowa City for a few days. Many of these refugees were professionals and scholars and one time a middle-aged Jewish person came to do some work in the University Library. He insisted on using the attic room and each morning he carried up cleaning equipment and washed down the floor and the stairs. He wanted to help me, and Evans suggested I might use him at the Mens' Club dinners. I asked him to help carry the plates to the table. I said, "we do things very informally, just carry the plates." He looked at me in disbelief, "not with the thumbs on the plate." Most of those people were used to more service than we were. I tell this as an example of the unexpected uses the roomy parsonage was put to.

From the time we went there we had friends or students living with us. It supplemented our income and there was always a room or two to be rented to young men students. Many of them were in the music department and the house was just across Gilbert Street from the old music building.

Eldon Obrecht roomed with us more than a year and was closest to us. He was a tall, well-built young man as would be needed to handle probably the largest instrument, the bass viol. He was a fine musician and an admirable person as well. [Professor Obrecht is on the teaching staff of the School of Music at the University and was principal bass viol player with the University Symphony for years. He is now principal bass with the Quad Cities Symphony. He has also furnished special music for our Sunday services. —Ed.] I could write a book about what went in and out of that comfortable place.

THE WORTHLEYS IN THE COMMUNITY—1931-1951

[Amy Worthley wrote the paper "Evans Worthley in the Community" quoted here. I have added to this paper to include her activities plus mention of young Richard. All material is taken from her long, interesting letters written over many years. Each quote is from one letter; other material may have been assembled from several letters and other sources. —Ed.]

> Evans' initial trip here was to substitute for a few weeks as the church was looking for a minister. We were established here in March 1932. The 1932 Presidential Election which brought in Franklin D. Roosevelt set off the drive to devise programs to alleviate the immediate and most serious problems of the poor caused by the Great Depression. The Johnson County Democratic Chairman had some information about Evans being a registered Democrat and was probably influential in Evans being appointed chairman of unemployment for the County. He naturally became a more public figure than he would have under ordinary circumstances as a new Unitarian minister. He was in no way associated with political factions and was accepted as a responsible counselor. I know that for several years he was in touch with programs and was involved in many individual rehabilitations.

Richard Worthley, son of Amy and Evans, wrote, "Depression years made an impression. Unemployed men would camp near the Iowa River. Some found their way to the back door of the parsonage and had a meal."

> We were both closely associated with the local ministers and their wives: Episcopalian, Presbyterian, Methodist, Congregational, Baptist, and English Lutheran particularly. The Baptist minister and Evans showed a deep concern for the unsatisfactory restaurant facilities for Negro students. This was pre-civil rights demonstration days, but even Iowa City had an unwritten understanding that Negro students would not be served in leading cafes. There were one or two small eating houses catering to them.
>
> The two ministers arranged discussions with restaurant owners and students—separately at first—then with groups of each, and worked out preliminary agreements. Cafe operators agreed to give it a try, the only one refusing was the manager of the Jefferson Hotel because the hotel corporation would not agree. The Negro students also agreed they would prevent any ganging up and would treat the "concessions" in a casual way. A given date and time was set. The young woman who owned a popular Tea Room told us afterwards her heart was in her mouth when she saw the first Negro

couple coming up the stairs. But nothing happened there or any other place.

This success encouraged Evans and the other minister to attack another problem. No Iowa City barber would accept a Negro as a customer, forcing a trip to Cedar Rapids. The ministers met solid resistance there and never achieved that goal.

After several years had gone by our next minister, Rev. Al Henriksen, was able to walk into a shop in town with a Negro and see him get his hair cut.

The entire family took part in the long established City Book Club made up of town and University people with membership kept at about twelve families. Evans selected the books which Dr. Clarence Van Epps, head of Neurology, purchased; I dispatched them, and Richard and some other young men living at the Parsonage circulated the books every other Saturday traveling the route west across the river to Manville Heights, north to Brown St., east to Burlington and Summit, ending with members close downtown. At the close of the year a little group auction was held in the Fireside Room of the church and the year's books were sold.

Amy regrets that the last records of the Book Club were lost. A carton of miscellaneous items, some mildewed, was delivered to the parsonage, and she intended to sort the material and send it to the State Historical Society, but the box eventually disappeared before this task was accomplished. She cites this example of how things are sometimes saved but eventually lost. We are pleased to record her memories of this early City Book Club.

Both Amy and Richard have written that except for suffering the tragic loss of little four-year-old Phyllis, who is buried in Oakland Cemetery, their Iowa years were enjoyable, and they have fond memories. Richard attended the new City High School which was built on what was the far east edge of town, and returned after World War II to get his master's degree in social work at the University under Prof. Wayne Vasey, director of the School of Social Work and a member of this society.

In the mid-1930's the Worthleys made a happy, short-time house exchange with a young couple renting a house out in the country but wanting a place in town. The place at that time was known as "Mt. Burge." The Interurban [CRANDIC Railroad] stopped at Mt. Burge, which sat at the top of a deep cut through a hill north of Coralville. The present address is 1246 12th Avenue, Coralville. After the young people located a house in town, the Worthleys moved back into the parsonage.

Evans planted the garden three times because there never was rain to bring it up, but later he gardened in the Community plot along the river south of town—I'd never seen such bounty or worked so hard at canning.

In the early 1940's when I came down with rheumatic fever and was in bed almost nine months, Evans did most of the housework, raised and canned the garden things, along with his church duties. He took his vegetables to the public canning center that was set up

at the old High School, and received generous assistance from the women there. This story was reported in *The Des Moines Register*.

Years when Evans had a bountiful sweet corn yield he would give the young people a corn roast out on Sander's Hill [the Mayflower area].

The good photograph the church has of Amy, and that was printed in *Furnishings and Friends*, 1983, was taken for her one venture into local politics.

One evening while I was helping wash dishes at men's club, Jim Meade asked if I wouldn't run for city office in our Ward—I said "Of course not, I would be a most unlikely candidate." Mr. Meade persevered—he had to put his candidate form in the Post Office by midnight. I finally said I would run. When I started I found it interesting—if I had started earlier, I might have won.

Evans and Amy attended the University lectures held at the Memorial Union, and they regretted missing Amelia Earhart because of one of our infamous ice storms. They could not risk walking down the ice-covered hill. This lecture took place shortly before Amelia made her final flight over the Pacific in 1937 and was not heard from again.

The Worthleys enlarged their acquaintances through Rotary, League of Women Voters and University Club when the women still had rooms at the Memorial Union where they could stop in for tea and conversation.

My memories are so very pleasant of Fred and Clara Kent. They were so hospitable when we were there and when we returned for visits. Clara's dinners were a delight. Three-D photography was one of Mr. Kent's hobbies, and in retirement Evans bought a 3-D camera. He left hundreds of slides of our trips.

Some of the circumstances with which we were integrated into the community were unexpected and helpful in the whole picture.

The Worthleys had a neighbor widow friend who was overweight, and Evans talked frankly with her about this problem. She had a fall at work that resulted in an unusual ankle break that was difficult to treat. Dr. Arthur Steindler, known for his skill and humanitarianism, treated her for months until she could resume her employment. Amy visited this friend after Evans' death and was able to befriend her former neighbor once more before the woman's death.

Evans speaking to a lawyer in church said "Henry, I wonder a great deal how you can be so critical of many of my views and attitudes and yet remain so loyal to the church." Henry replied, "That's easy to explain—I learned long ago that I learned very little from people who always agree with me."

Rev. Worthley belonged to the Times Club which was a lecture series organized during the Great Depression with a $2.00 membership fee for the season and with ticket sales limited to 300. They wanted to engage interesting people who had done things and were willing to talk informally with a small intelligent audience. After

some favorable publicity including *Saturday Review of Literature* and *New York Herald Tribune*, they had fabulous luck getting speakers they wanted. Gertrude Stein agreed to come and speak on "The making of the making of Americans." The audience assembled on a Dec. 10 during one of those great Iowa sleet storms—and waited. About eight-thirty a Western Union boy arrived with that message that had to be read to the patient audience:

> Plane grounded Waukesha, Wisconsin.
> Gertrude Stein.

The Times Club organized the Society for the Prevention of Cruelty to Speakers, and Evans was the first president of SPCS. The chief function of this auxiliary to Times Club was giving after-lecture parties and providing home hospitality to black speakers who were not welcome at the hotels at that time. The complete story written by Frank Luther Mott was published in *Palimpsest*, March 1962, and is in our church library Special Collection.

Dr. William Petersen, long-time director of the State Historical Society and fondly known as "Steamboat Bill" organized Sunday river boat trips starting at Davenport and ending late in the afternoon at Dubuque. Bessie, his wife, solicited food from many sources and provided "a most attractive and substantial buffet" for snacking along the way.

> If I were asked to remember some of the unique and most interesting episodes of our years in Iowa City, I would include the Sunday boat trips.

Dr. Petersen died in Dubuque at age 88 in February 1989. His wife Bessie survives him. [1989]

Shortly after the Worthleys settled here in 1932, they called on one of the oldest women in the congregation, Callista Sanders Smith, who was about to leave Iowa City to make her home with her son, a retired Army officer, in Leavenworth, Kansas. They observed that most of the furnishings in Callista's apartment, located in the Old Capital area, had already been disposed of. She offered Amy her cabinet sewing machine which Amy was glad to accept but could not take with her that day. Another day Amy returned home and found that in her absence the sewing machine had been delivered and left in the dining room. The parsonage was the only church office and the front door was seldom locked. The drayman knew the house because he had carried bags and trunks up to the attic for young men living there.

> Ownership of those pieces of luggage was uncertain. But as they were taken away one small trunk always remained, and I vaguely wondered whose it was. Finally the sight of it became rather eerie to me and I decided I'd look into it. But I wasn't going to do it alone! I asked Evans to go with me. It developed that the trunk had come from Mrs. Smith, obviously brought along by the drayman when he delivered the sewing machine while I was away from the house.

The trunk contained legal papers and letters written by Cyrus Sanders to his parents back in Ohio. The Worthleys read enough to know this was early Iowa history, so they delivered the accumulation to the State Historical Society. This took place after Callista had made the move to Kansas and after her death had been reported in the Iowa City paper. Under the papers were a few household items. Amy has given the pair of fine glass candle holders to the Society. She gave the two coverlets, full bed size in prime condition, to the Johnson County Historical Society, and they were featured in the May 1989 sesquicentennial display.

Cyrus Sanders was an 1838 Johnson County pioneer from Ohio, where he was educated at Miami University. He farmed and was elected County Surveyor. He married the daughter of a pioneer family, and their children were Horace, Euclid and Callista. Callista, widow of Julius A. Smith, was the last member of the family when she died in 1932.

Mr. Sanders was a member of the Unitarian Church, and at his funeral in 1887, Rev. Oscar Clute paid a most fitting tribute to him. [Source, Iowa State Historical Society. —Ed.]

The farewell testimonial dinner for Rev. and Mrs. Worthley was held at the Jefferson Hotel with Dean Allin Dakin as toast master. Dean Dakin tells us, "Oh, we had a good time." The speeches have been put on phonograph records and are in the State Historical Society. The speakers listed were: Rev. Waldermar Argo, People's Church, Cedar Rapids; Rev. Willard Lampe, director of the School of Religion, U of I. Speakers from Iowa City were: Rev. Elmer Dierks, First Baptist Church, Mary Louise Lawyer, James E. Stronk, Stephen Bush, Mrs. Amy Worthley and Rev. Evans Worthley.

Johanna Nelson Beers wrote in her *Press Citizen* column:

> Because of their lively interest and participation in community affairs, the Rev. and Mrs. Evans Worthley won a place in the hearts of Unitarians and non-Unitarians alike during their years in residence in Iowa City and left the imprint of their personalities on many who recall the pair with esteem and affection.

Amy, 100 years old March 30, 1991, continues to live in Sterling, Colorado. Evans died at age 91, and memorial services were held in this church in October, 1973.

BRIEF HISTORY OF THE IOWA CITY UNITARIAN-UNIVERSALIST SOCIETY

—Rev. Thomas Mikelson, December 1981

In 1825, the Unitarians and the Universalists were two separate denominations, and their members were quite different people. Their clergy also were noticeably distinct. The two denominations might have acknowledged some common affinities, but they would hardly have been comfortable sharing the same congregation. The Universalists were more middle and lower class. Ministers were not always well-trained. Almost certainly, they did not know and had little use for philosophical ideas. They followed populations as they began to move westward.

The Unitarians were still in their comfortable homes in New England. They were of the upper classes. They were well-educated and expected the same of their ministers.

Universalist, not Unitarian, preachers visited a small group of Universalist-minded settlers in the village of Iowa City as early as 1838. The meetings of this group, for the first couple of years, were held in log cabins. It was recorded that very few of the log cabins had not, at some time, served as a "temple of religion".

Between 1840 and 1844, the Iowa City Universalists first met in a room at territorial headquarters and soon purchased a small wooden building of their own for $90 where they met for a couple of years except when winter weather made it unbearable. In 1841, the congregation managed to hire Rev. A.R. Gardiner — a man of extraordinary abilities and character. The early success of the congregation must be attributed to Gardiner. A record of 1844 states that Gardiner conducted a wedding in the new building, indicating that he was still present as minister and that the new building was in use. Gardiner traveled to the East Coast seeking assistance for financing the church building.

For twenty years, following the ministry of Gardiner, the congregation had rather shaky leadership, and it struggled along with its new building and debts, which weighed on it. Rev. Gardiner was followed by four different ministers, each for a short time. They were Rev. I.M. Westfall, Rev. H.S. Marble, Rev. Eben Francis, and Rev. Joseph Kinney.

In 1869, the congregation called Rev. Augusta Chapin. She led the congregation to its highest point since its founding, in spite of hardships. Not long before her arrival, the 1844 church building burned. The congregation immediately rented a building at the corner of Burlington and Dubuque Streets. Later it met in the sanctuary of the Lutheran church. During Rev. Chapin's ministry there were annual fairs, great Christmas celebrations, grand Sunday School picnics, and a new kind

of fair-weather Sunday service called Basket-meeting services - picnic meetings usually held on some farm near town. The Sunday School, during these years, was of high quality, and the fine choir was led by a German instructor, Otto Schmidt.

In 1870, the congregation leased their Dubuque Street property and bought land at the corner of Clinton Street and Iowa Avenue. There, they began a building and laid the foundation stone. That building was dedicated on January 12, 1873. Rev. Chapin was minister for some time after the dedication, but then was called to another pulpit. A Rev. Powers substituted some after her departure but was never the called minister of the congregation.

In 1878, after Rev. Chapin, the congregation dwindled rapidly and there were not sufficient Universalist members to support a minister and the new building. The American Unitarian Association, in Boston, at that point expressed an interest in the Iowa City Universalist church and offered an arrangement by which the local congregation would supply a church building and the AUA would pay and provide a minister. That minister turned out to be Reverend Oscar Clute, another minister of high quality. The congregation was delighted with Reverend Clute. One member recorded, "We find Mr. Clute a highly cultured gentleman — a man of high purpose, liberal thought, and an earnest worker."

Clute provided good Sunday services and a vigorous new social life for adults and youth. One new feature was "dancing and cards" at the church, where youth, under supervision of parents, "were given, within reason, those pleasures too often sought in demoralizing company and places". During Clute's ministry there was a group for youth, "the Agassiz Association," for the study of nature's religion. Rev. Clute himself organized and taught a very popular Shakespeare club. He was an intellectual and an able debater who worried not only other Christian leaders, but some of the leaders of the University. The professor of applied Christianity was especially upset and entered a sparring match with Rev. Clute which filled the papers.

Rev. Clute was called to be general secretary of the Western Unitarian Association in 1884. He was followed by three ministers in the next twelve years: Rev. Arthur Beavis, Rev. Robert C. Morse, and Rev. Charles E. Perkins.

Continuing financial struggles plagued the congregation. In 1896, the congregation could not hang on to their building any longer, and sold it to the Iowa Universalist Convention. Three years later the church building was sold by that organization to the Iowa Unitarian Association.

Rev. Eleanor Gordon, our first woman Unitarian minister, was called in 1896, and she continued until 1900. At that time she left to assist her good friend, Rev. Mary Safford, who was the minister in Des Moines and in ill health. Rev. Gordon was born in Hamilton, Ill. She and Mary Safford grew up together and remained friends throughout their lives.

In 1896 a second fire did extensive damage to the new church and created further financial pressures plus the discouragement of having to restore the building. Rev. Gordon returned to Iowa City to dedicate the present building in October 1908.

Rev. Duren H. Ward replaced Rev. Gordon and served from 1900 to 1906. During his ministry, arrangements were made for the church building at Clinton Street and Iowa Avenue to be sold by the Iowa Unitarian Association to the State of Iowa for use by the University.

In 1906, Rev. Robert S. Loring replaced Rev. Ward. Rev. Loring, himself interested in architecture, designed and supervised the building of the present church at the corner of Iowa Avenue and Gilbert Street. Rev. Loring was well educated and preached vigorously on current trends in ideas and scientific exploration. He served until 1911.

Two more ministers served this church before Rev. Vincent Silliman served in 1918-19. Rev. H. Houghton Schumacher served from 1911 to 1913; Rev. C.H. Perry from 1913 to 1918; and Rev. Vincent Silliman served 1918 to 1919. Rev. Silliman had deep interests in worship and became a productive author of hymns and worship materials. We continue to use some of his materials today.

From 1919 to 1922, Rev. Franklin Carlton Doan of Summit, New Jersey was minister. Rev. Doan had earned a Ph.D in philosophy with work at Harvard University and in Germany. Following his ministry in Iowa City, Rev. Doan later became a professor at Meadville Seminary in Meadville, Pennsylvania. Needless to say, his ministry was high-minded. Also, during his ministry, in a very successful attempt to make some money for the church and to do something creative for the city's children, Rev. Doan organized Friday afternoon movies for children after school. They were advertised in local papers and proclaimed as a great success.

Rev. Arthur Weatherly served as minister from 1922 to 1929. There is little on record about his ministry in Iowa City. Later, however, Rev. Weatherly was recognized throughout the denomination for his social justice concerns. He is now honored annually at the General Assembly of the U. U. A. by the awarding of the Holmes-Weatherly Award, for outstanding ministry in the field of social justice.

Rev. Rupert Holloway, minister 1929-1931, was inadvertently omitted from our 1981 "Brief History", and we want now to get his name in the record. Ellinor Goodwin Green, who was a young girl in the congregation, well remembers both the minister and his wife. Her father, William T. Goodwin (August 1887-February 1987), was on the board that selected Rev. Holloway. The Rev. Worthley was the minister who directly followed Holloway and his wife. Amy D. Worthley has written that Mr. Holloway "was an Englishman, a very competent preacher, but perhaps a bit odd to an Iowa congregation." True or false—there is a myth that Rupert Holloway smoked in the pulpit.

In 1931, Rev. Evans Worthley became the minister of the Iowa City congregation, where he remained for 20 years until 1951. Evans Worthley was an active intellectual and a warm minister. His is the longest ministry in the history of the congregation. Worthley was a community intellectual and social leader. He and Rev. Weatherly had a long-standing friendship, going back to Lincoln, Nebraska, when Weatherly was the Unitarian minister and Worthley was the Methodist student minister. The two men exchanged pulpits one time, and after Weatherly retired

Evans Worthley preached a sermon, "The Best Religion in the World," honoring both Arthur and Clara Weatherly. Copies of the sermon are in the historical file.

Rev. Al Henriksen became minister of the congregation in 1951 and served until 1957. As a young minister in Iowa City, before the rise of civil rights activity, it is remembered that Rev. Henriksen accompanied black male college students downtown to barber shops to assure that there was no difficulty and that they would receive haircuts.

In 1958, Rev. Khoren Arisian became the minister of the congregation. Rev. Arisian was recently graduated from Crane Seminary and took pleasure in Sunday morning pulpit performance. Years later, he himself wrote that as a young minister in a small Iowa congregation he could freely spend "40 hours a week" in sermon preparation. During Rev. Arisian's ministry, the congregation planned and built the present religious education building which has been named Worthley House.

In 1965, the congregation called Rev. William Weir as minister. Rev. Weir was recently graduated from Meadville Theological School in Chicago. Not a strong preacher, Rev. Weir was involved in helping to found the Community Mental Health Center, and he traveled to Selma, Alabama, with other Unitarian-Universalist ministers to march with Martin Luther King, Jr. As a result of conflict, the congregation asked Rev. Weir to leave as of January 1970, following which the congregation continued without a minister for a year and a half.

[Thomas Mikelson became the minister in 1971. He left to continue his academic studies at Harvard. During his years as minister, the presidents of the congregation were Melvin Oliven, Nancy Jordison, James Osburn, Bob Wall, Gail McLure, and Dr. Kenneth Hubel.

Rev. Mikelson is now minister of the UU Society in Cambridge, Massachusetts.]

[I have condensed a little and added Rev. Rupert Holloway and the Worthley-Weatherby friendship.—Ed.]

THE WAY I HEARD IT

A series of sermons given by Rev. Oscar Clute during the winter of 1879-80 had orthodox ministers searching for arguments to refute his statements. The Catholic priests gave warnings against the baleful influence of Mr. Clute's teachings. During this time of agitation a lady took her maid, a Catholic, to the church to help serve a dinner. When the basement steps leading into the dining room were reached the maid refused to descend. When the lady asked her why she could not enter, she burst into tears and said, "I am afraid. The devil is down there—the priest said so". So literally had she accepted his teachings that she could not be convinced otherwise and was allowed to return home.

. . .

This message was received on a Post Card mailed from Coldwater, Michigan:

Dear Mrs. Shambaugh [Bertha Shambaugh]:

My summer has been spent learning to run an automobile and it is no vacation at all—it is hard work, harder than running the talking machine.

Best wishes to yourself and Mr. Shambaugh.

Chas. Perry [minister 1913-1918]

. . .

One lady, who "grew up" in our Society, remembers the afternoon Ladies' Alliance because her mother brought her when she was still too young to be in school. Rev. Arthur Weatherly (Minister 1922-1929) would sometimes drive the ladies home. It seems there never was space left for the little girl, so she was held on her mother's lap very firmly, and admonished to "sit very quietly." It had to be a memorable experience, because the "little girl" related this story when she visited our church as a senior citizen.

. . .

Rev. Weatherly left our church in 1929 to return to Lincoln, Nebraska, for his second ministry there. The church at that time had a custodian living in the basement with the name of Gust. Members there remember hearing Mr.Weatherly tell about the time he asked Gust why he never came up to hear him preach. Gust replied, "Oh, I couldn't do that. I'm a Lutheran".

. . .

It had been a great rummage sale. The ladies had worked hard and the day's earnings were safely locked in the cash box. It was time to put on their coats and go home, but one lady had no coat to put on. She had one when she came, but that was hours ago. Her coat had been sold—a marvelous bargain for $2.50. [Circa 1950.]

. . .

This sounds like the seventies: Three women were cleaning the decorations closet. The first woman said: "Here is a mouse hole, with fresh droppings." Second woman: "Oh—we will have to get a man to set a mouse trap." Third woman, very quickly, "We don't need a MAN to set a mouse trap."

. . .

In the eighties: Much of the seasonal cleaning and repairing has always been accomplished with volunteer labor from Society members. The chairpersons of this committee got very good at making the jobs appealing. One example:

> When I was a lad I served a term
> As office boy to an attorney's firm
> I cleaned the windows and I swept the floor
> And polished up the handle on the big front door
> I polished up the handle so carefullee
> That now I am the ruler of the Queen's navee.
>
> —W.S. Gilbert

You never know what reward you will get from a day of cleaning. Please plan to give us a hand from 8:30 to noon. It'll be fun and you may get some stripes out of it.

Thanks. —Gay Mikelson

. . .

In an old *Iowa City Press-Citizen*, Johanna Nelson Beers wrote in her column:

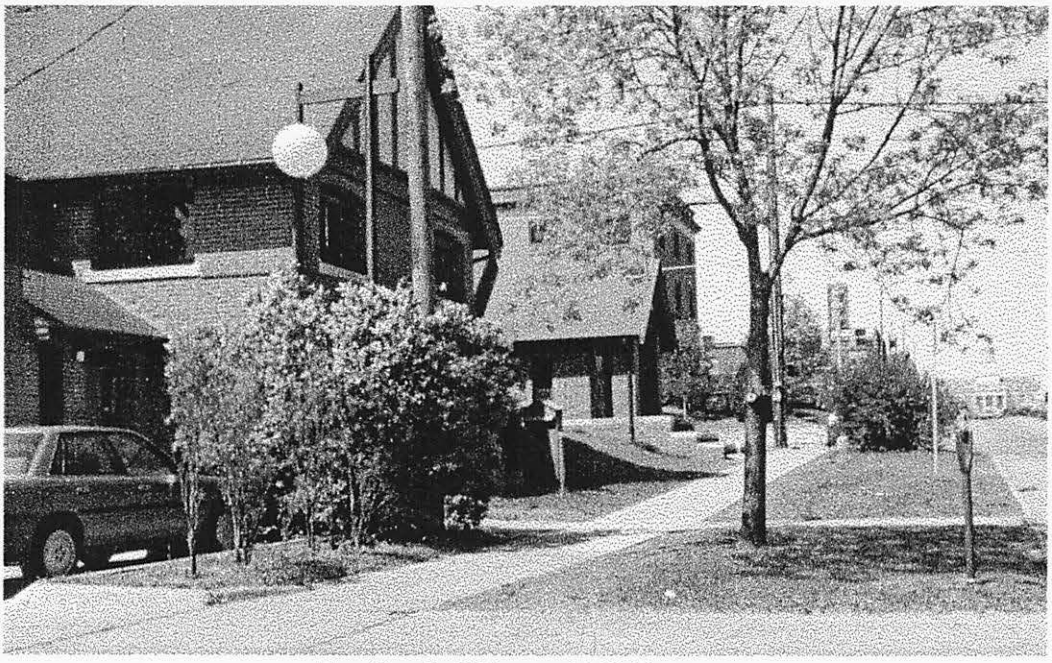
> Because of their lively interest and participation in community affairs, the Rev. and Mrs. Evans Worthley won a place in the hearts of Unitarians and non-Unitarians alike during their years of residence in Iowa City, and left the imprint of their stimulating personalities on many who recall the pair with esteem and affection. Because of the corrosive effects of time, however, "fame is fleeting"—an oft-mentioned fact that Rev. Worthley took into account when he learned that the First Unitarian Society here had decided to name its new three-story $80,000 educational building in his honor, as minister-

emeritus. The new addition is on the site of the old parsonage at 10 South Gilbert. This fact prompted a characteristic comment from Mr. Worthley, reprinted with the gracious permission of Dr. and Mrs. James Bradbury from a personal letter directed to them by the former minister under the date of May 28, 1962:

> This Worthley House will certainly raise a few questions down through the years. I can see a few University of Iowa students, having learned that there is a Unitarian Church in Iowa City, decide to investigate a bit: They are out in front of the new wing. One says, "I know Emerson was a Unitarian, and I graduated from Horace Mann High School—he was a Unitarian. But I never heard of this fellow Worthley. Who was he? What did he do, I wonder." It will be a good question, and the answer, of course, when and if one is found, will be: WORTHLEY SLEPT HERE.

Our Downtown Church

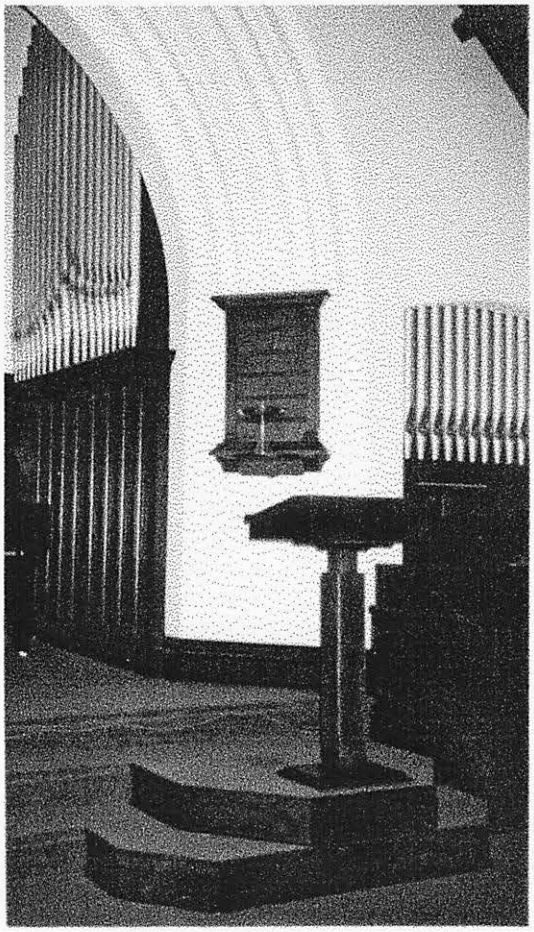
New Front Entrance—1987



Ten South Gilbert—1908–Present

The Present Interior

Interior of New Entrance



Hand-crafted Podium—1987

Fireside Room, Open to the Sanctuary

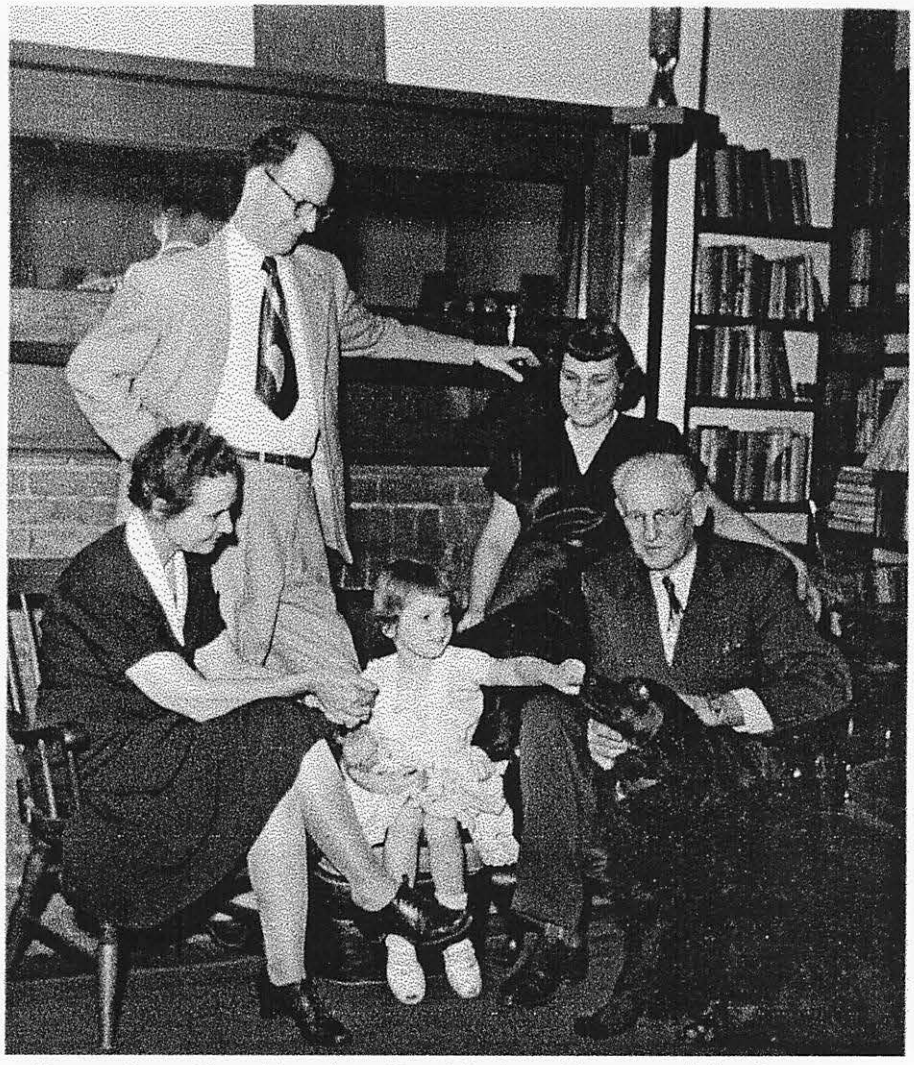
Rev. Augusta Jane Chapin, 1869-1873

Rev. Oscar Clute, 1878-1884

Rev. Eleanor E. Gordon, 1896-1900

Rev. Robert Loring, 1906-1911

Reverend Worthley and Family in the Parsonage



Front: Amy, Granddaughter Patricia Amy, Evans and dog Proxy,
Back: Son Richard and his wife Charlotte.

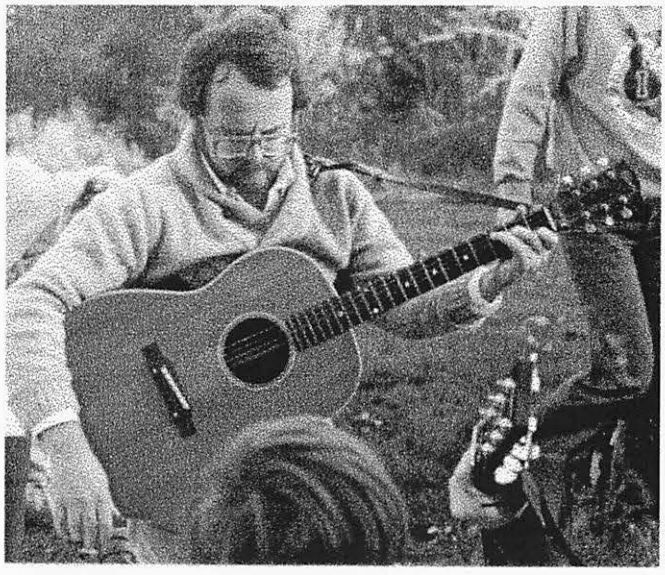
Fritz's Christmas story holds the children.

The Reverend Fritz Hudson

—

1984-1991

Rev. Fritz Hudson, Ginnie Gross, Sally Hudson, Eric Gross and Boomer.

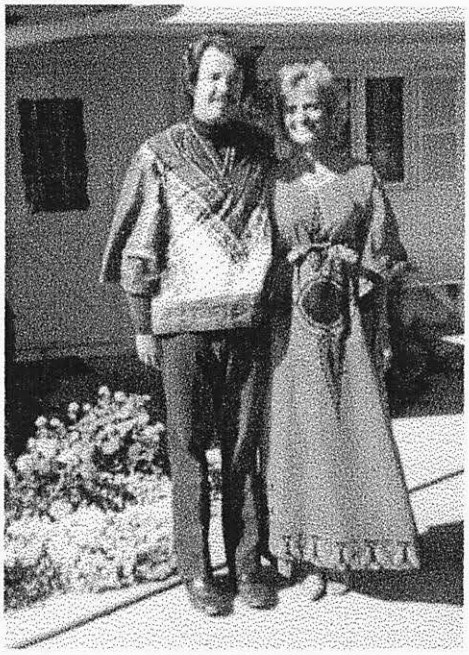


Fritz and others share their music at a church picnic.

Professional Education in Our Society

—

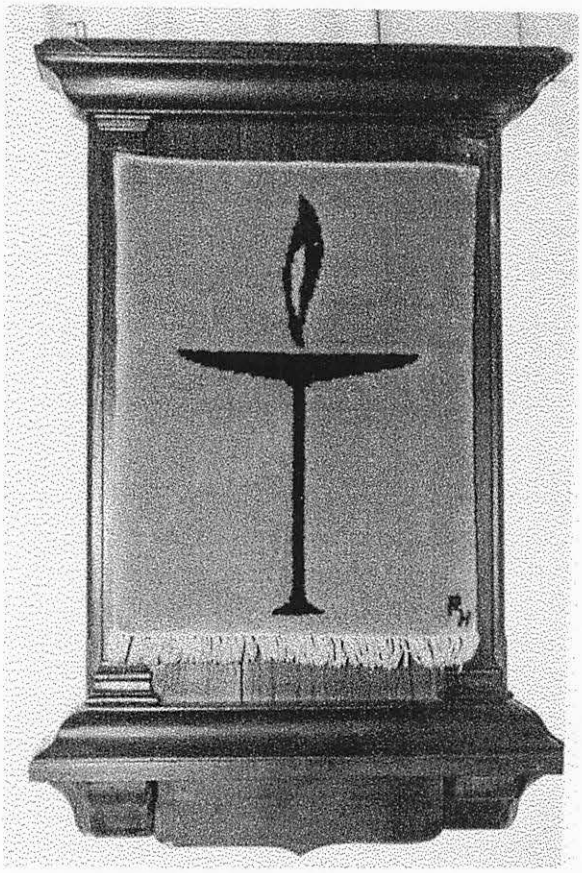
1975-1990



Rev. Carolyn S. Owen-Towle, Intern, 1975
Rev. Tom Owen-Towle, Minister,
Davenport, Iowa

Rev. Charity Rowley,
D.R.E., 1974-1980

Rev. Donald Fielding—Intern 1989-1990
Ordained in Iowa City on June 10, 1990



Woven Chalice by Ruth Henricksen, 1962

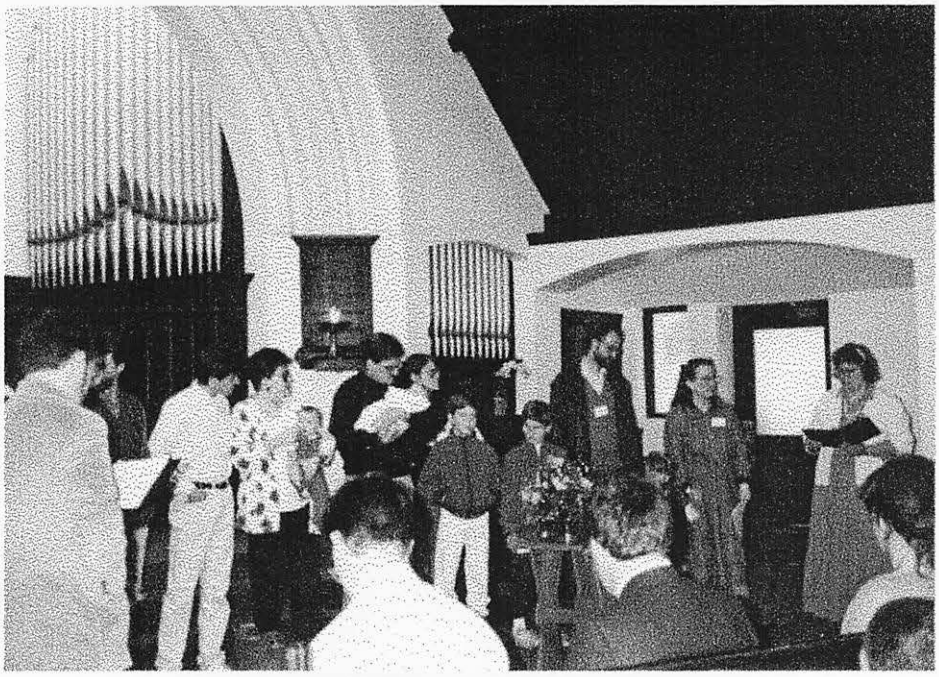
Symbols

Of

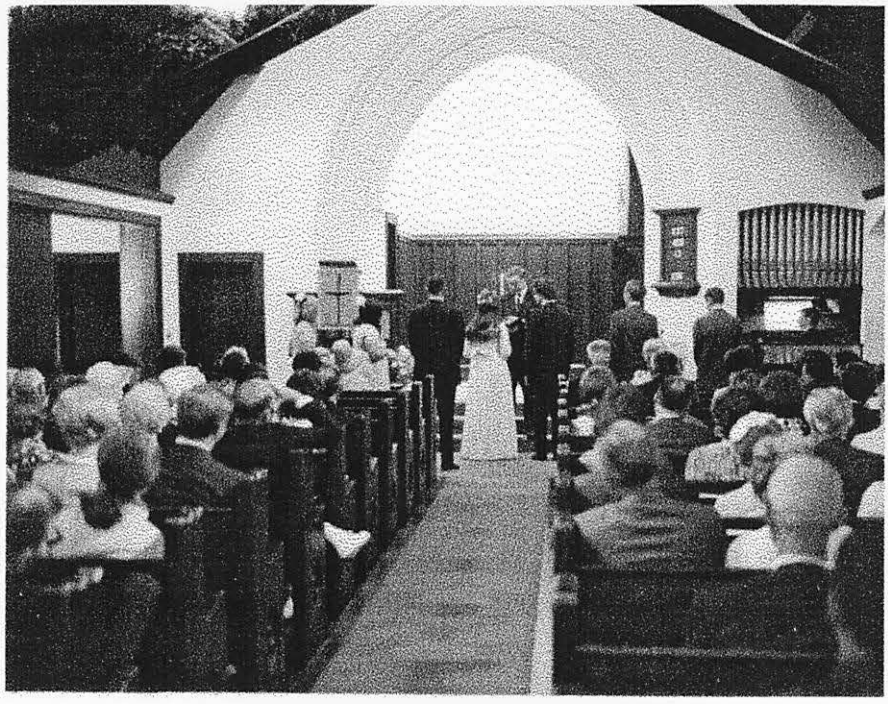
Our Society

Members sign a child's Dedication Certificate

Ceremonies

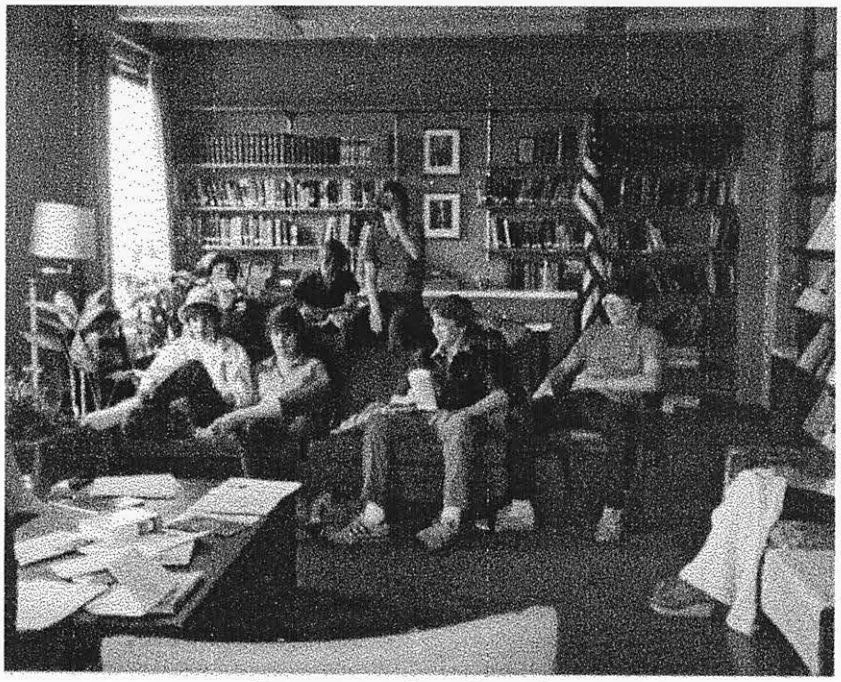


Dedication of Infants and Children Ceremony
Judy Rohrer, D.R.E., far right reading from book.



Wedding of Carol Davidson—1969

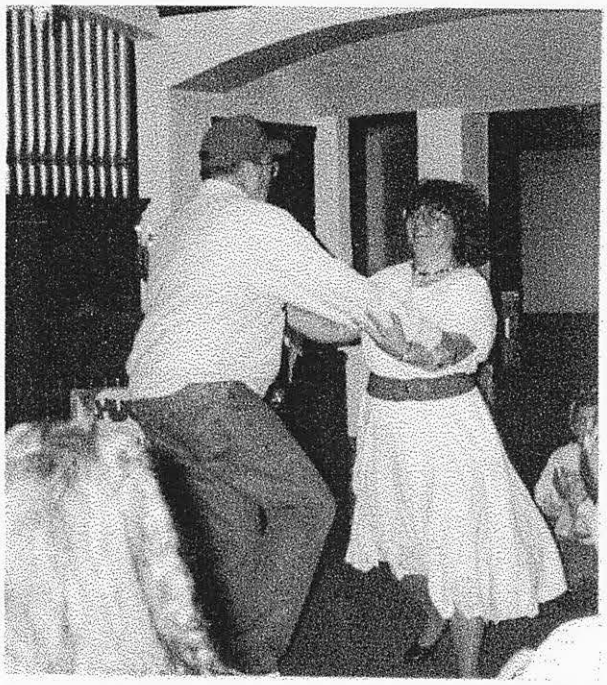
Church Drama



Teenagers select their play.

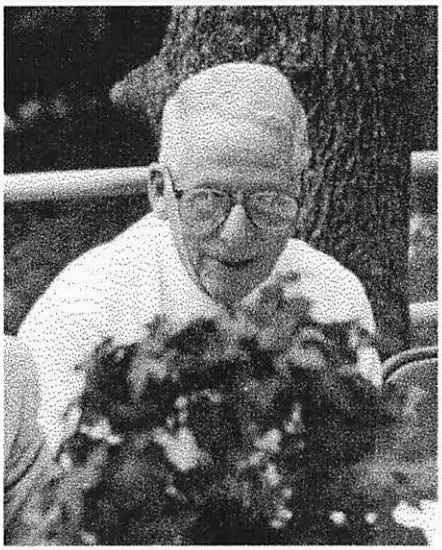
Jane Latourette & Dee Norton, Adult Leaders—1972-1985
Receiving their farewell from one of their casts.

Ruth Williams and Pre-School Class



Joe Brisben—Religious Services Committee Chair
Judy Rohrer—Director of Religious Education
Christmas 1990

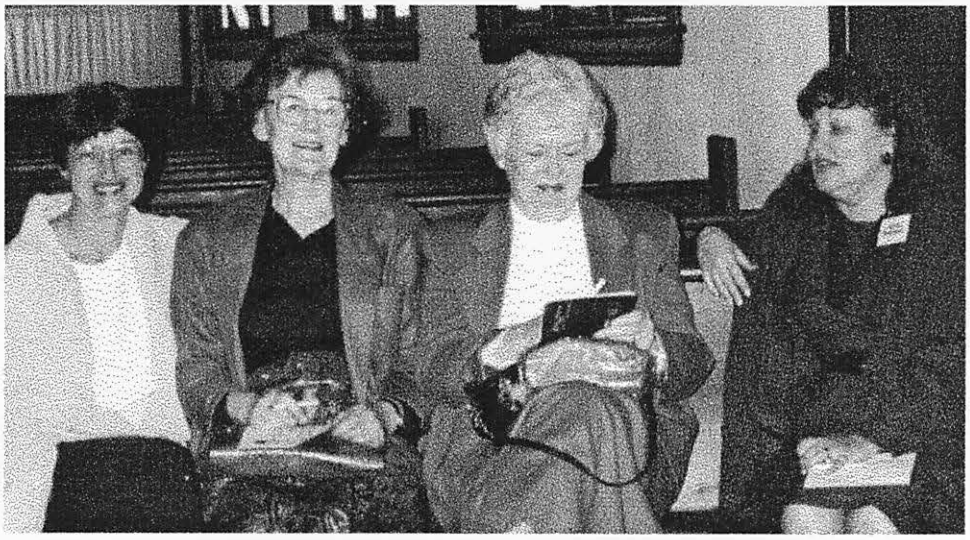
Charity Rowley, Mary Levsen, and Marji Davis
Folding the newsletter



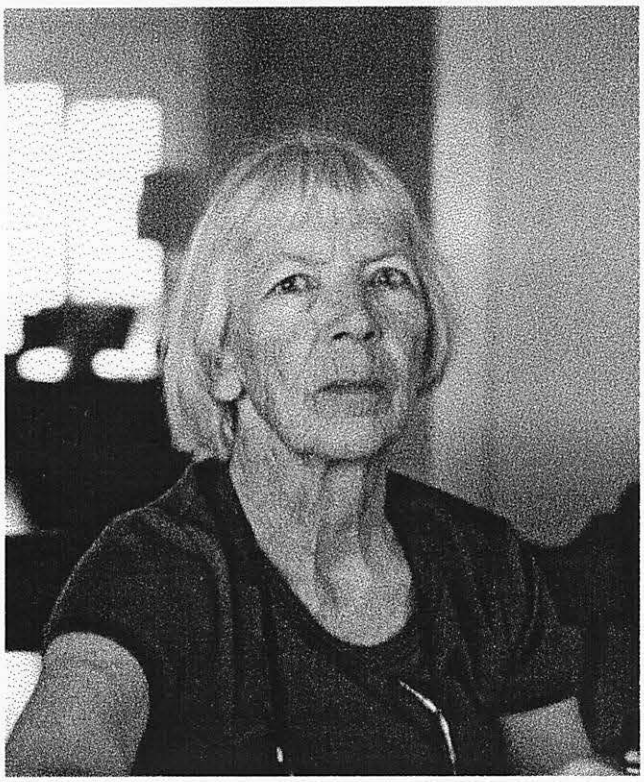
Gordon Strayer,
Chair of Search Committee that
brought Rev. Fritz Hudson

Peggy Houston, 1983 Society President

Jean Davidson, Org. Womens Federation, 1983
Charles Davidson, Est. Memorial Fund, 1973



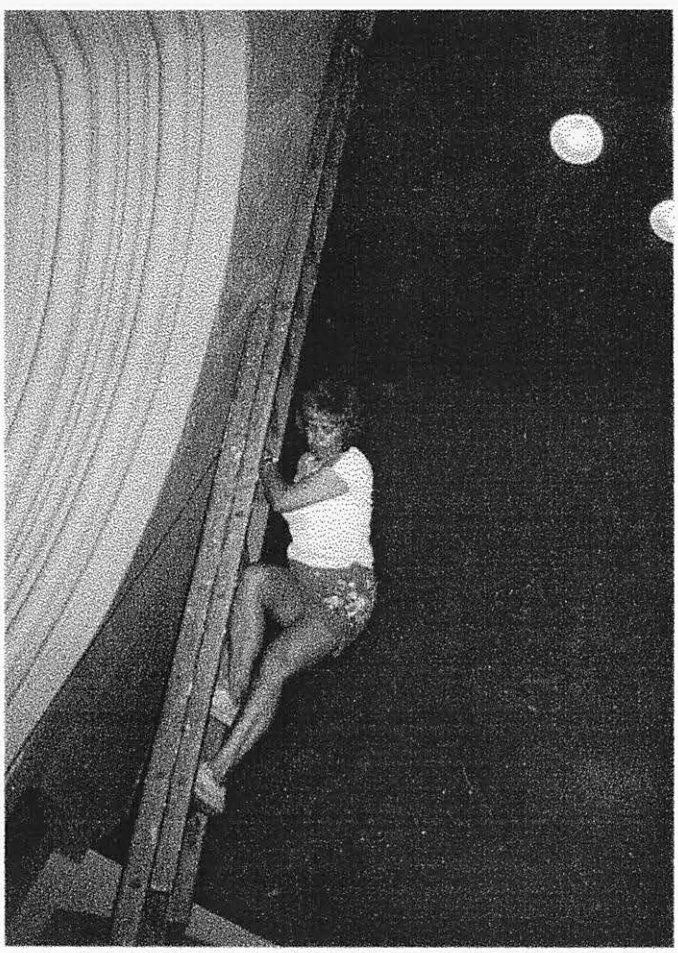
1990 Decorations Committee: Lois Hughes, Ruth Muir,
Mary Kane and Marilyn Jennewein, Chair;
Not shown: Kay Eginton and Betty Thomas



Jean Kern, Society President 1985-1986

Virginia Stamler,
First Chair, Aesthetics Comm.

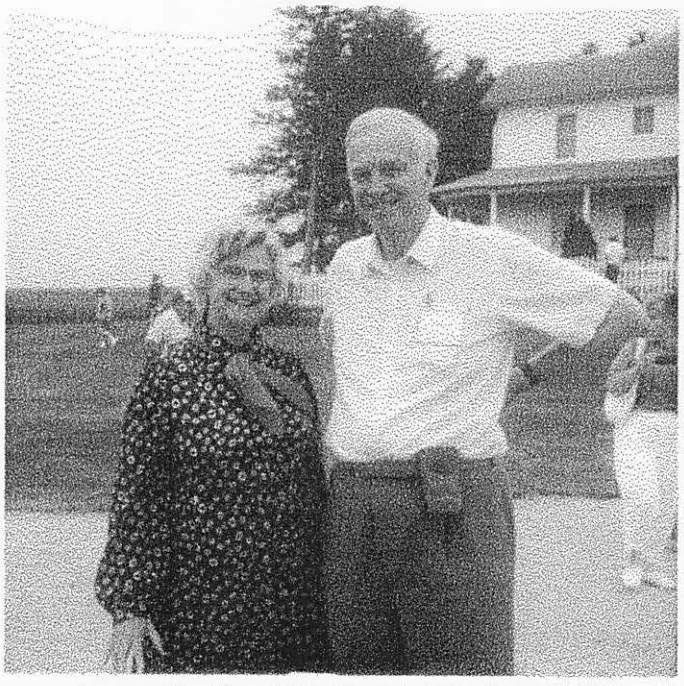
John Jennewein, Chair
Maintenance Comm., 1988



Gay Mikelson, Building & Grounds Trustee,
1987-1988

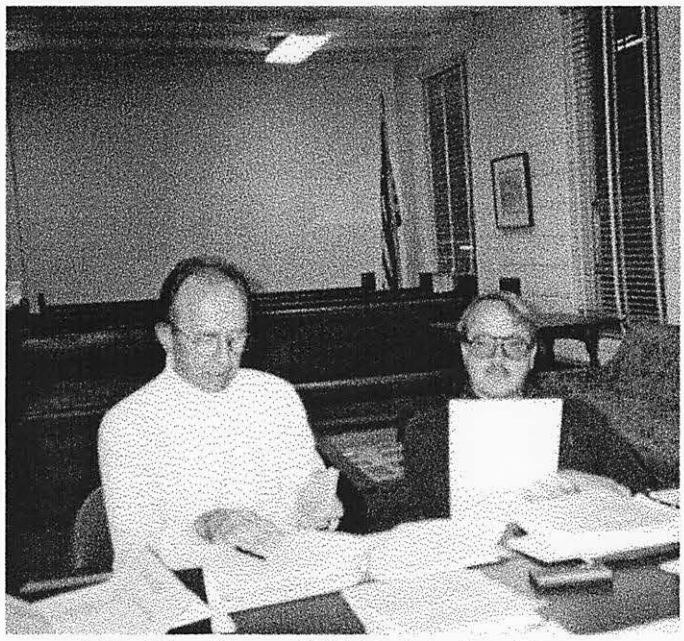
Jeanette Carter—1991 Society President

Faye Strayer, Chair
150th Anniversary Committee

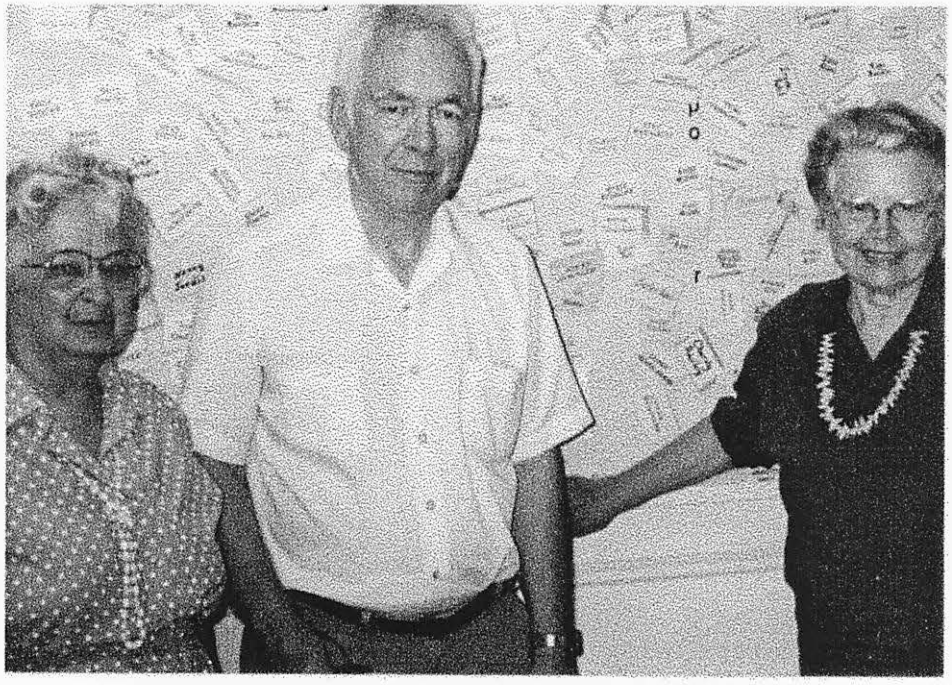


Jeanne Smith—1991 Society Vice President
Ian Smith—Religious Services Committee

Diane Martin & Peter Stamats,
Co-Chairs, 1991 Ministerial Search
Committee



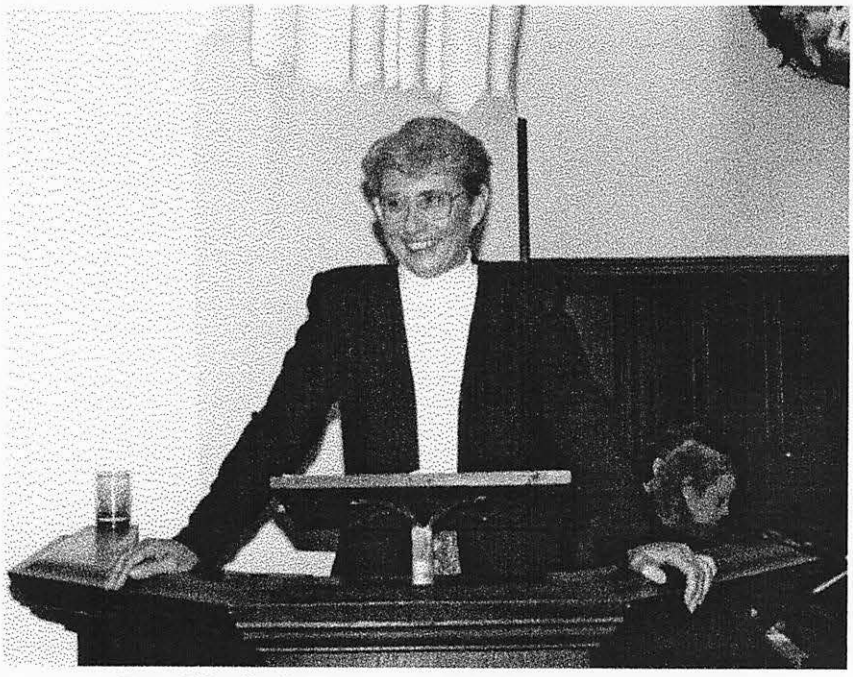
Mike Van Meter, 1991 Prairie Star Liason
Rush Shortley, 1991 Finance Trustee



150th Book Production Staff: Betty McKray, Jim Osburn,
Mary Bill Glick, and Rush Shortley (above)

Deb Schoelerman, 1991-92
Program Trustee

Karen Fox-Eastham, R E Program, Jim Rohrer, & Charlie Eastham, 1991 Chair, Service and Action Committee



Rev. Elizabeth Kerman, 1991-92 Interim Minister

"SETTLING" THE NEW MINISTER

—Faith Knowler

When Thomas Mikelson, our minister for eleven years, announced in February 1983, that he was resigning in order to resume his theological studies, a process was set in motion to search for and engage a new minister.

Our congregation was not compelled to rely entirely upon its own resources in this endeavor. Over a period of years the Department of the Ministry of the Unitarian Universalist Association has developed an orderly process for accomplishing this task and has published the result in a document entitled *Ministerial Settlement: A Manual for Congregations and Ministers*. With the use of this manual our Society conducted the successful search which culminated in the "settlement" of our present minister, Fritz Hudson.

The first step was for the Board of Directors to meet with John Cummins, minister of the First Universalist Church of Minneapolis and ministerial settlement representative for Prairie Star District. He urged that the manual be followed closely. Later during the search process, he was replaced by Charles S. Stephen, minister of the Unitarian Church of Lincoln, Nebraska.

Next came the selection of a ministerial search committee. At a congregational meeting in April 1983, the board presented a slate of nine nominees. There were no nominations from the floor, and the following slate was elected to constitute the Search Committee: Esther Atcherson, Dave Curry, Bill Doherty, John Hayek, Faith Knowler, David Martin, Dorothy Paul-Petersen, Leo Sirios, and Gordon Strayer. This group chose Gordon Strayer as chair, Esther Atcherson as vice-chair, and David Martin as secretary. Bill Doherty moved to Minneapolis, and the committee continued with eight members.

This committee did most of the work involved in the search, although it continued to have the assistance of the Board, especially the board presidents, first Ken Hubel, then Peggy Houston, and of our interim minister, Theodore Webb, after his arrival in January 1984. Having an interim minister was a new experience for our Society. It was urged by the ministerial representative and adopted by our board after some debate and hesitation. This successful innovation was the responsibility of the Board, not the search committee. Ted Webb had just retired as minister of the UU Church in Sacramento, California. His many years of experience were very valuable in helping our congregation maintain and even improve its organization.

One of the search committee's first tasks was the development of a questionnaire which elicited demographic and other information about our congregation and indicated what qualities we considered most desirable and important in a minister. After analysis, the findings of the questionnaire were sent to the UUA Department

of the Ministry, and this congregational profile was used by them in compiling a list of prospective candidates. Biographical material on twelve ministers was sent to the committee, supplemented later by material on several more.

Meanwhile—following the manual—the committee was preparing packets of information about the Society and the community, including copies of the budget, salary information, annual reports, by-laws, RE prospectuses, orders of service, newsletters, material from the Chamber of Commerce, newspapers, and a letter from the president of the Society. These packets were sent to all the prospective candidates who showed an interest, and they, in return, sent their packets containing sermons—sometimes on tape (to which committee members listened), orders of service, newsletters, resumes, and any other material they chose to include. Committee members spent many hours examining these packets and discussing them.

After numerous committee meetings, the list was reduced to nine candidates, and conference calls were set up to provide interviews between each of them and committee members. The committee had solicited questions from members of the Society to add to their own questions in order to broaden the scope of the interview. References were also consulted both by mail and by telephone.

From this process the committee chose four ministers judged most fully qualified to meet the needs of our Society. They were invited to come to Iowa City, one at a time, to meet with the committee, to see the Society's physical plant, to learn more about the community, and to conduct a Sunday service in a nearby U. U. church, attended by the committee members.

The committee then had the task of making the final selection. Its unanimous choice was Fritz Hudson, who agreed to be the candidate for minister. The other prospective candidates were then notified that a selection had been made. Next came the 8-day Candidating Week. Fritz conducted services on May 6 and May 13. During the intervening week he met with every organization of the Society and joined in numerous social events with Society members and friends.

After the service on May 13 a congregational meeting was held. By an overwhelming affirmative vote, the congregation decided to offer to Fritz Hudson the position of Minister of the UU Society of Iowa City. He accepted the contract terms worked out by the search committee and the Board and began his ministry in August of 1984.

On the evening of November 18, 1984, Fritz was ceremoniously installed as our 27th minister, with a service titled "A Bend in the Road." President Peggy Houston welcomed the congregation and introduced those who expressed their "Words." Mary Ann Volm, Executive Director of United Way, spoke "Words from Without;" Dick Thomas, professor of history at Cornell College, spoke "Words from Before;" Khoren Arisian, minister of First Unitarian Society, Minneapolis, spoke "Words from Within;" and Fritz Hudson responded with "Words for Beyond." Music was provided by students from the University School of Music and by our choir. The ceremony was followed by a social hour.

FROM SECRETARY TO ADMINISTRATOR

—Jean Berry

The position of office secretary, or administrator as it is now called, appears to be a fairly recent addition to the staff of the Iowa City Unitarian Universalist Society. Early ministers probably did their own secretarial work, or it may have been done on a volunteer basis by the secretary of the Board of Trustees or other Society members. Records in the State Historical Library dating back a hundred years or more show that much of the information material—Sunday bulletins, programs, lectures, etc.—which today would be mimeographed was done at a printing shop.

The first record of an expressed need for office help appeared in the 1953-54 Report of the Minister, A.J.N. Henriksen. He writes: "Should the church have secretarial assistance to use the minister's time to better advantage; if so, how? On a volunteer basis?" Whatever volunteer efforts resulted from this suggestion apparently needed reinforcements, for in Mr. Henriksen's 1955-56 report he makes a plea for volunteer help one or more days a week. He writes further, "We cannot afford paid secretarial help such as every other church has. As Dr. E_____ said to me, 'We must use our brains instead of our money. We have plenty of the former, but little of the latter.'"

In the 1960-61 budget, a separate item for a secretary is listed for the first time, when Administrative Expenditures are broken down to Travel—$450; Secretary—$600; and Miscellaneous—$750. It is likely that money for a secretary was budgeted prior to 1960, however, but was included in the general item for administrative expenditures. Society directories beginning in 1957 list the name of the office secretary. Fourteen people appear to have served the Society in that capacity in the last 30 years. Length of tenure ranged from several months to nine years.

Jeanette Carter, currently an active member and president of the Society, was a member of the Des Moines Unitarian Society when she lived in Iowa City during the school year in 1964 and served as secretary in the Society office. Khoren Arisian was in his last year here as minister. The secretary worked two hours a day; her duties included typing and mimeographing the Sunday order of service along with general office routine. Mailings were sent with the aid of the old Address-O-Graph machine, which required a laborious process to keep the mailing list up to date. Jeanette doesn't recall that she prepared the newsletter, so this may have been during the time when volunteers served as newsletter editor, doing the work at home. Jeanette remembers that many times while she was working in the office, Jim Osburn and son Steve would be laboring with the organ, trying to coax it to

perform well enough so that Steve, who was organist during his student days, could play for the next Sunday service. An event which Jeanette remembers well was the theft of money from the Society office; the culprit was never found.

Jeanette became a member of the Iowa City Society when she moved back here in 1967 and subsequently earned a degree in Library Science.

Mary Bell Glick obtained the following information through an interview with Patricia Kamath: In 1970-71 Patricia was secretary during the critical time when the Society was without a minister for a year and a half. Jim Harris, then Society president, needed someone he could depend on to meet special church needs as well as to carry on the routine of writing the newsletter and putting together the Sunday order of service, including selecting hymns and readings for guest speakers. As secretary, Patricia was paid for two hours work a day.

In addition to her work in the office, Patricia spoke in the pulpit on the subjects "Early UU Church Women Ministers" and "The Women's Rights Movement"

Fortunately during this time some parts of the Society's program were taken care of by others. Georgia Nealson Moody was R.E. director from August 1970 to April 1973, and she had the benefit of some direction from Faye Strayer. Pat Purswell, from the University Center for New Music, was chairman of the music committee. He and his wife Joan, an accomplished pianist, presented many beautiful musical programs for the Society. They also brought in the fine special music that we have come to expect in our Sunday services. Steve Osburn was the church organist.

It was during this time that the membership book disappeared. Patricia remembers making a thorough search of the building without success. She was asked to get a new book and put together a membership list from the mailing list. Members were then asked to sign the new book.

Rev. Thomas Mikelson became our minister in September 1971, and Patricia, who had filled a special need, did not care to continue as secretary. Chuck Reighard was the office secretary when Rev. Mikelson arrived.

Probably the most dramatic change in office procedure came with the introduction of a computer after Fritz Hudson arrived as minister in 1984. Susan Redfern, who served the longest of any of the secretaries (1977-1986), tells in February 1987 of "Entering the Computer Age at the UU Society:"

> Immediately after Rev. Fritz Hudson arrived as minister in the fall of 1984, he began the process of getting a computer for my office. This had been talked about for many years by UUS members. Fritz had first purchased a computer of his own to use in the minister's office, so a main concern was to have our computer programs "compatible." This means sharing information (data) would be easy. He could edit and add to items I had typed (entered), and vice-versa.
>
> Two printers were purchased, along with the computer, keyboard, screen (monitor), and software (programs and discs). Society member

Tim Eastman, now living in Washington, D.C., was a great help. He spent many hours researching computers, helping make the purchase decision, with installation and problem-solving. And, there were many glitches in the microchip boards and cables. Fritz and I got to know the computer repairmen better than we could have imagined.

The computer did not produce overnight miracles. There were the frustrations of the repairs, in addition to learning the keyboard functions for the monitor and printers. It was not until six months later that I finally felt that the time the computer was saving was greater than the time spent on the old electric typewriter. But I had mixed feelings, because about that time I discovered Murphy's Law for Secretaries. This is: Your work load *increases* in direct proportion to the number of labor-saving machines in your office.

Now it is two years after the computer was installed and six months since I left the job. Bob Kopfman, the current administrator, tells me the job is as time-consuming as ever. But the benefits of the computer are evident to the experienced eye in all of the Society mailings and Sunday bulletins. For example: Articles that fill the pages perfectly, neither cramped nor with wasted space; logical sequence of news items; well-edited words, different type styles, graphics, and right-justified margins.

How did we survive B.C.—Before Computer? As with all conveniences, we wonder. Ah, how quickly we forget.

The job description for the position of administrator which appeared in the October 9, 1986, Society newsletter reveals the changes that have occurred over the years:

> The two-hour-a-day time commitment has increased to three-quarters time The budget item for administrator's salary is many times what it was in 1960. Vacation, holidays, and sick leave are allowed; computer expertise is required.

Bob Kopfman responded to the advertisement of the administrator position and served in that capacity from October 1986 to May 1988. Still further changes have come about since then. The old Address-O-Graph has long since been discarded and mailing labels are now turned out on the computer. Financial records have been computerized, and pledging members now receive a neat printout of what has been paid and what is owed. An answering machine responds to telephone callers if the administrator is temporarily out of the office.

One thing has remained the same—the need for volunteers to fold, collate, staple, and label mailings. These faithful workers assemble in Henriksen Library whenever there is a mailing to be processed. It's a good way for people to get acquainted, to gain an appreciation of all the work that goes into the operation of the Society, and to share in the important task of keeping UU's informed.

Mary Noth followed Bob Kopfman in our office. She left here to join the faculty of the School of Social Work at the University, to coordinate the computer programs and to mastermind the installation of a new computer network.

Marjorie Davis followed Mary in August 1990, and she has written:

> During my whirlwind two-day training to take over as office administrator, Mary Noth told me many times, "This job is full of details." Learning the many particulars of running the office, understanding the network of Society committees, and my role in providing those groups with needed information and mastering the computer system have been some of the biggest challenges of the job. I am very grateful to Mary Noth for her willingness to continue as consultant administrator many months. Thank You, Mary!

THE 1983-1988 BUILDING RENOVATION

—Jean Kern

Maintaining or changing the fabric of a church is a slow process, as our Society has learned. The recent improvements (a new entrance, handicapped access, carpeting, fixtures, interior painting, a new roof, new chairs for the Fireside Room, and a custom-made podium) were discussed as early as 1983. Now, five years later and after countless meetings and even more countless hours of dedicated as well as donated labor, we still are not finished, but we have come far enough to take stock and record our progress.

Our planning began when Ken Hubel was President of our Board of Directors and continued under the presidency of Peggy Houston when we were also involved in the search process for a new minister to replace Thomas Mikelson. (We had just said goodbye to our interim minister, Ted Webb.) In the same congregational meeting in which we voted to invite Fritz Hudson to be minister of our Society (May 13, 1984), the "Old Business" was a report on the remodeling project from Dick Jordison, reporting only one bid under the estimate had been submitted. We knew we needed repairs to eaves, downspouts, and roof, but, more importantly, we needed a new entrance to Channing Hall, as suggested in the May 23, 1982, Annual Meeting. The single exit from that area past the kitchen and boiler room posed too great a fire hazard. At the May 5, 1985, Annual Meeting a special capital improvement budget was adopted for the fall canvass. No decision was made on the design or location of the new entrance. Both the new entrance design and location, as well as a handicapped entrance, were postponed until the September 15 meeting.

In my one-year term as President of the Board, three congregational meetings were necessary because many decisions still were needed on the capital improvement plan. The operating budget was under-subscribed in the fall canvass, and final adjustments of the annual budget were necessary. At the December 8, 1985, meeting, only the operating budget was approved. At the January 26, 1986, meeting,following the recommendation by the *ad hoc* building committee (Byron Olson, James Harris, Mary Kane, and Gary Lawrenson) to adopt a capital improvement budget of $45,700, William Nowysz, architect and church member, presented two plans for the entrance. First, Nowysz presented drawings for opening Channing Hall to the south-west and connecting our two buildings by a glass-covered courtyard. This handsome plan was defeated as far beyond our budget. A southwest entry to Channing Hall was discussed at length, but it was ultimately voted down as sacrificing too much space at the west end of our social hall. His plan-two model of a northwest corner up/down entry to both the Sanctuary and Channing Hall was

finally adopted after a lengthy discussion by a consensus of all but one voting member.

Construction, which was begun in the summer of 1986, was completed in the next fiscal year. A handicapped access door was opened from the east onto the stage of Channing Hall; new carpet was installed in the Sanctuary and Fireside Room, the back stairs to the Fireside Room were repaired and covered with heavy-duty treads. Meanwhile, an active Aesthetics Committee, ably chaired by Virginia Stamler and with almost no budget ($300 was the most allotted them on any annual budget), managed to repair and replace the colored glass windows in the Sanctuary, paint the Henricksen Library, repair the Venetian blinds, and generally improve the building's appearance with new fabric on the pulpit and retirement of decrepit furniture. Most of this committee's work was done by unpaid volunteers.

This was true also of the recent repainting of the Sanctuary and Fireside Rooms by Gay Mikelson, John Jennewein and their many helpers. And, we still have not finished our wish-list of capital improvements: We still have no elevator to give handicapped persons access to all the Sunday school rooms; many sanctuary pews need repairs; and the chimney in the Fireside Room needs expensive repair before it can again be used. We have not tackled rewiring the kitchen and Channing Hall, though we *have* finally purchased a new phone system.

Maintenance, of course, will continue to plague us. When I was President of the Board, we spent more than $6,000 of our operating budget on maintenance and repair when we had budgeted $2,000, which meant paring and adjusting other line items. With a church structure as old as ours and with rising costs of labor and materials, there is little probability that we can cover maintenance with money squeezed out of the operational budget. It will take constant surveillance by the Building Committee and its board liaison member to keep us in good repair and to whittle away at the replacement of furnishings and other improvements [See our 1988 Capital Improvement Goals in *We Asked For It*. —Ed.] In other words, we have to keep running to stay in place and hope that our combined physical strength holds out to achieve the long-term capital improvement of the Society's structures.

AESTHETICS COMMITTEE

In the cold winter of 1984-85 our interim minister Rev. Ted Webb came into our building and felt it was dark and forbidding in comparison to the sunny California that he'd left behind. At the same time, a former member returned to church after an absence of several years and thought the building needed a lot of attention to make it inviting. Those two people met with a group at a round table after brunch and created the idea of an aesthetics committee.

The word *aesthetics* implies both the creation of and the appreciation of beauty. The committee wanted surroundings that the members could take pride in and visitors could enjoy and want to come to again. Rev. Webb asked Virginia Stamler to chair the committee, and she has filled the position for six years. Her working committee has been Mary Kane, Gay Mikelson and Kathy Penningroth. They welcome any interested person at their meetings.

The first jobs undertaken by the committee were much needed repairs, for example: the leaded glass panes in the windows, the Venetian blinds in the library and relocation of the speakers in the Sanctuary and Fireside Room. They dug deep into the music closet to find the wrought iron chandelier which had been removed from the Fireside Room and rehung it. Their home sewing jobs were new curtains for the nursery and the kindergarten rooms and the blue-checked table cloths used mainly for Worthley Club dinners. They removed the blue drapes that divided the Fireside Room from the sanctuary in order to use the room for regular church seating. They also removed the blue drapes from the music closet and replaced them with a door of the style used in the building.

The least noticed committee projects were color selection for the new roof, paint for the outside trim and doors, paint for the new wood used inside and all the patching and painting for inside walls—not noticed because it was so appropriate.

The new items selected were the amber glass in the high windows to eliminate the glare and ceiling fans to help with the heating problem. The major new item was a hand-crafted podium to provide a place for all speaking except the sermon delivered from the pulpit. This podium can be adjusted up or down to suit the speaker, and it may be used in other locations as needed.

The most time-consuming job was selecting the covering for the two flights of stairs, the Sanctuary, and the Fireside Room. For weeks, we saw these people with their samples walk from the entrance to the Fireside Room. It was important to get something that would wear well and be pleasing to the most people. Finally, they selected rubber tile for the stairs and marine blue carpeting for presentation to the Board. The carpeting in the Sanctuary is plush-cut, and that in the Fireside Room is a high-quality commercial grade to withstand moving chairs around. They selected suitable stacking chairs, sincerely appreciating the cash gift that made the

purchase possible. They have made new, light curtains for the pulpit and the back divider to help brighten the room just a little more.

This committee has worked closely with the Maintenance Committee, and together they constructed a new name-tag board and a closet to store the tables and chairs in Channing Hall. They also helped paint the walls and refinish the floor. They located pictures of our former UU church buildings, and had them framed and hung in the Fireside Room. They have brought art work for special occasions.

The committee has several projects on hold, waiting for funds to proceed. The furniture in the library needs to be replaced or recovered with new fabric. This room gets heavy use for such activities as large society mailings, Board meetings and other regular meetings, Sunday morning forums, etc. The old davenports have worn well, but now they are giving out fast. Also on hold is carpeting and a chair for the minister's office. Work on the Channing Hall ceiling is scheduled for the 1992 budget year.

It is understood that proposed changes and acquisitions will now be presented to the committee to maintain harmony with the building design. All this is being done for our pleasure and with a hope that it will inspire proper use by every one using the building.

Dickie van Meter became the new chairperson in 1990.

This nicely framed certificate hangs in the Fireside room with a group of pictures of our churches:

> *The City of Iowa City and the Historical Preservation Commission present this 1989 preservation award to the Unitarian Universalist Society of Iowa City for an institution's continued use at 10 South Gilbert for a sensitive addition which respects the integrity of the architectural design of the original structure.*

THE MEMBERSHIP COMMITTEE

About fifteen years ago a new member stood up in church and spoke to this point: "You mean to be friendly to new people but you are not. After you greet us you do not include us." He did not stop with this criticism; he and his wife became valuable Society members for several years until his work took them out of the state. The first reaction to this awakening was the formation of the Hospitality Committee to greet new people on arrival, introduce them to someone, and try to arrange for them to have a pleasant morning. The committee soon learned that the greeters plus the ushers in our small foyer made too many people, and greeting was left to the ushers while the Membership Committee took over hospitality.

Chairmen of the Membership Committee have been Al Talbott, Dawson Mohler, Al Thomas, Robin Hall, Nell Mock, and now Jamie Sharp and Becky Kammeyer. Several of these served two years each. The first committees numbered ten members, and now they have been reduced to five or six. Five years ago Al Thomas stated in his annual report that this committee was responsible for three important events:

- The New U's course (given fall and spring).
- Before-services coffee (provided fall and spring).
- Visitors Sunday (given fall only).

Now they have added the spring recognition service for new members.

The chairman in 1986 noted for the first time the assistance of Fritz Hudson, minister, Susan Redfern, secretary, and the computer. At first, the committee published the Society directory, which now is done through the office. They have extended special courtesies at times, such as keeping in touch by telephone and extending special invitations to circle dinners and other events.

Society members are now used to the announcement from the podium inviting visitors to sign the blue sheets found at both entrances to the sanctuary and "Please take a green or yellow cup at coffee hour to help us identify you." New people are invited to sign the membership book kept open on the marble-top table when they are in agreement with the principles and aims of the Society. Because some people signed the book by mistake, it was suggested that the book be kept in a less conspicuous place and only opened with a committee member present. Now the book is again open on the marble-top table during services only. The original membership book disappeared at one time, and this one is watched carefully.

It is obvious that our membership is growing. The pews are well filled until the R.E. teachers and children leave for classes. The Fireside Room, which was originally closed with wood panels to create a Sunday school classroom (later closed off for a little privacy with lined drapes), is now open to the Sanctuary. It is furnished

with comfortable stacking chairs, has its own usher, and is usually filled on Sunday.

In 1990, the committee presented 28 members for recognition. The total membership does not reflect this fast growth because this university community has so many folks moving in and out. When the present minister came six years ago, our membership was 217, and now the count is 246. Our average Sunday attendance through the school year 1989-90 was 142, and the count at summer services averaged 55.

The church school has 125 enrolled, and Sunday attendance is about 60. The numbers vary because some children live with one parent and visit with the other parent every other weekend.

When Robin Hall was chairman, the committee gave consideration to long-time members who are no longer able to participate, a normal requirement for active membership. To remedy this "problem," the Society created the new membership category of Life Member to extend both a courtesy and an honor to society members who had given much over the years. The first recipients were: Allin Dakin, Lantern Park Care Center, who entered the church when he was a student in the 1920's, Amy D. Worthley, Sterling, Colorado, who entered the church when her husband became minister in 1931, and Minna Vanderhof, in her own home in Iowa City, a long-time Unitarian who came into the Society in the mid-1940's. The 1990 recipients were Frank and Mary Bell Glick, who joined the Unitarian Church in Lincoln, Nebraska, 50 years ago, came into our Society in 1962 after several years in the First Parish of Needham, Massachusutts, and continue to participate here.

Our recently-departed minister, Rev. Fritz Hudson, added the friendly item of "meet and greet your neighbor" during the collection period. Another new item in the service, expression of "joys, sorrows and concerns," has brought the congregation into a caring and sharing community.

THE CHILDREN IN OUR UU SOCIETY

— Betty McKray

One of the changes over the years in the UU Society has been the increased visibility of our children. This article was inspired by a stunning service in May 1987 when four of the Society's youth—John Coleman, Everett Oliven, Matt Lynch, and Maureen Lyon—joined Minister Fritz Hudson in a service titled "Of Youth, Of Life." A year later, the dramatization of a prayer poem for peace titled *Miracle in the Making* provided the congregation another fine experience. Youth Sunday, held in the spring of each year, has usually produced some quality youth-written-and-performed presentations for the Society.

Talented youth have contributed to regular services, as well as to the services for all ages that occur periodically through the year. The youth may contribute musical numbers or sing solos with the choir. And there was the Maypole Dance and the Native American Sun Dance. Who can forget the bobbing banners coming down the center aisle during the telling of the Easter story, or the costumes and events to illustrate the Christmas pageant, whether the locale was ancient Palestine or a modern version set in the U.S. Southwest. Children may be seen collecting the flowers during flower communion services or bringing gifts to the Christmas tree for giving to people outside the church. The youth have been known to teach their elders songs they have learned in their classes next door. Many can remember skits that originated in the classroom, such as the 3-4 grade production of the *Dragon That Wasn't There*, or the 5-6 grade dramatization of well-known Unitarians. Often the classroom activities contribute to the decorations on Sunday morning, such as the tree with apple blossoms from the Johnny Appleseed unit for grade 1-2 or the cranes made for the peace curriculum.

Twice a year, our youngest children are honored, often with older siblings, during the naming ceremonies. This ceremony also uses the silver christening bowl, which has belonged to the Society since 1908 and now holds the roses used in that ritual. A registry of all those honored in our naming ceremonies since 1985 is prominently displayed as the new names are entered. Certificates signed by the attending congregation become a keepsake for the newly "named" one.

Between 1971 and 1985, Dee Norton and Jane Latourette helped our youth produce a play during the spring semester, a very popular activity that culminated on Mother's Day. That story has been told in another chapter.

Since 1972, the children of the Iowa City UU Society have been included in the first twenty minutes of each Sunday morning service. Instead of a separate worship

service, they join with the adults for the opening rituals. One of the younger children performs the chalice lighting aided by a parent or by Judy Rohrer, director of religious education. An illustrative story or exercise designed to interest children and elders alike sets the stage for the morning's theme. The minister often refers to the children's story in the pulpit message. The children remain with their parents as a part of the congregation for the first special music number and the collection of the offering, departing to their own classes to the accompaniment of their own song sung by the congregation, a tradition begun by Fritz Hudson:

> Go now in peace, Go now in peace
> May the spirit of love surround you
> Everywhere, everywhere.
> (Repeat, and add at the end: You may go.)

It was during the ministries of the Reverend Thomas Mikelson and religious educator Charity McKusick (later to become a minister of religious education) that the children joined the adults in the worship service. An instruction sheet written by Charity and Tom was distributed to all societies in the denomination at the General Assembly of 1978. The goals set forth in that document include the opportunities for children to:

- Experience various modes of worship,
- Experience identity and togetherness with the total congregation,
- Know the religious leaders of the Society and other adult role models, and
- Experience their own religious feelings.

As a result, the practice became a popular idea in many congregations across the country.

Few formal records of the religious education program prior to the early 1960's exist, although some of the Society histories make reference to Reverend Marbles instituting a system of "merit cards" for the young people in about 1850, and "grand Sunday School picnics" during Augusta Chapin's ministry in the 1870's. And, about 1920, Reverend Doan promoted Friday afternoon movies after school for the children of the city, which became popular. In 1962, Dee Norton proposed a more formally organized religious education program; his philosophy statement is a part of the archives and is the basis for the program goals used today.

The records from 1909 noted religious education for two classes of children and that the children participated in the opening services. In 1957, 111 children from nursery through the 8th grade were registered, with an average attendance of 72. In 1961, 142 children were registered, 34 in the church basement and 108 at 10 South Gilbert Street. In the 1980's, about 125 were enrolled and about 60 to 75 children attended on Sunday morning.

Some of the early R.E. Directors were Faith Knowler, Dee Norton, Rosemary Hawks and Ruth Schaeffer. They were followed by Faye Strayer, who organized the files still used in the office while being paid baby-sitting money; Georgia Nealson

Moody, who worked 10 hours a week, took pleasure in having a friendly office, and during whose tenure the R.E. Committee was established; Charity McKusick Rowley (1974-80), who was paid a Peace Corps salary to begin and demonstrated the need for professional training in the position; Betty Schroeder Mc-Kray, (1981-1986), who worked 20 hours per week and initiated the Chalice Lighting Ceremony; and Judy Rohrer (1986 to the present), whose salary and hours have both increased as the need for professional training has become accepted. As part of her duties, she participates with the minister in child-related ceremonies.

The Iowa City UU Society is dedicated to good religious education and worthwhile experiences for the children. The congregation enjoys their visible participation in the Society.

INTERN—IOWA CITY U U SOCIETY

—Carolyn S. Owen-Towle,
Intern, Iowa City UU Society, Fall 1975

As a student in the Unitarian Universalist Association independent study program for parish ministry (1974-1978), I was fortunate to have as my preceptor, your former minister, the Rev. Thomas Mikelson. I lived in Davenport, Iowa, at the time with our family, while my husband, Tom, was minister of the Unitarian Church there. I commuted to the University of Iowa for three years, including two summers, for classes in the Graduate School of Religion. [Carolyn was in residence one summer to complete the requirements for a chaplain at University Hospitals under Dr. David Belgum.—Ed.]

Tom Mikelson helped me plan my academic schedule and discussed my work with me along the way. One of the denominational requirements for the ministry is an internship taken in a UU society under the supervision of the resident parish minister. It was determined that my internship would take place during a period of three months in the church in Iowa City.

In the fall of 1975, I met with Tom Mikelson and discussed the ways in which I might get involved with the people and workings of the church. He told me that visiting of the sick and elderly was something he would welcome. Through talking about various alternatives evolved a plan that would work especially well with the needs of the church's older members.

At first I began looking at the process of aging as an academic study. That was for about the first five minutes. Immediately I recognized that upon turning 40 and entering middle age myself, I was personally becoming aware of my own aging.

I was given an upstairs corner room in the R.E. wing with a telephone, desk and a view onto Gilbert Street. I began by calling all the members of the society who did not attend church on a regular basis. There were perhaps 25 to 30 on my list. I asked them about themselves and told them of the church's interest in them, asking whether they would like to be visited by me, the intern minister, and a church member. I carefully noted each person's response. I found eager reception from a dozen or more people.

Next I rallied a group of parishioners who expressed interest in visiting and worked with them to shape a program. At first I went with a caller to meet and visit with the shut-in. When the visitors became comfortable going alone they would call or go see the church member on their own.

A number of people who had felt disenfranchised from the church rekindled strong and personal connections through being visited. Some came back to church. I personally made some dear and enduring friends. One man in a rest home whom people had thought to be senile talked animatedly when he found a friend. The friend would cut his nails and read to him. One member, who lived in a mental hospital some miles from Iowa City, found in an active member a personal friend through correspondence. Another member filled me in on valuable church history which dated back to WW1. She told me of a pacifist minister who so angered the congregation by his stand that all but four church members left.

When my internship ended, an active church member took over the visiting committee and I heard that the program continued. I led a daytime workshop on looking at and talking about the aging process. People brought bag lunches and we'd spend a couple of hours each week together for several weeks. I preached just one sermon during my internship. I called it "Wrinkling." With help from a church member I gathered slides of people of all ages in the congregation. I showed them as I spoke about how we are on a long continuum of aging from birth to death and all a part of one caring human family.

Other aspects of my internship included attending Board meetings, learning about religious education from Charity McKusick, having theological discussions with minister Thomas, and doing some co-counseling with him.

The internship was an invaluable one in that through it I began to see myself as a minister and to build the necessary confidence to be of value to others. I shall always be indebted to the Unitarian Society for the opportunity to minister there.

At the time I was passed into denominational Fellowship in 1978, my husband and I were called as co-ministers (each full time) to the First Unitarian Church of San Diego, California. We have served the church for 8½ years now in 1987. We are blessed and gratified that it is a strong and flourishing religious community. We find we are people of roots whose family ties go back three generations in California. It is likely that we will continue where we are for many years to come.

Carolyn S. Owen-Towle
First Unitarian Church
4190 Front Street
San Diego, California 92103

MINISTERIAL INTERN COMMITTEE REPORT

—Gay Mikelson

The purpose of the Ministerial Intern Committee was to evaluate Don Fielding during his internship at our Society from September 1, 1989 through February 28, 1990. Members of the committee were Gay Mikelson, Chair, Dorothy Paul-Petersen, Fred Stamler, and Mike Yoder.

The committee met monthly to perform the following duties: review five monthly intern reports; meet with members, staff, and minister to gather feedback; evaluate and provide feedback on the major areas of the internship (worship services, counseling, initiation of ideas/programs, committee activities, religious education activities, community action, etc.). An interim evaluation was performed in December, which was discussed with Don and sent to UUA headquarters in Boston. A final evaluation was performed following completion of the internship. The committee also drafted a letter of recommendation to be included in Don's file.

The congregation responded positively to the internship experience and especially to Don. There seems to be interest in having an intern again at some point in the future, and records have been kept by the committee. The committee recommends that at least one person from the present committee be available to serve the next time.

The congregation voted to ordain Don in the Sanctuary on June 10, 1990, followed by a reception in Channing Hall.

MINISTERIAL INTERN
1989-90

—Donald H. Fielding

This, our internship, yours and mine, has meant all kinds of different things to all kinds of people.

For the denomination, this internship has meant that now at least one more minister will be available to serve Unitarian Universalist churches and fellowships. Without an internship, no one today can become a minister in this denomination.

For Meadville/Lombard, this internship has meant a new connection with this church. Because of the geographical proximity of Iowa City to M/L, about a four-hour drive, that connection should grow. There is no reason other students cannot serve this church also, and there is also no reason other students could not, as I have done, live in the Iowa City area and commute to Chicago. Hopefully, over the years, there will be numerous opportunities for the M/L-Iowa City connection to grow. M/L offers numerous opportunities for seminars, its Winter and Summer institutes, and a new Religious Education Center.

For the Hawkeye Cluster of the Unitarian Universalist churches and fellowships, this internship has given you the reputation of that "progressive church in Iowa City that has an intern." You are envied by them. More importantly, you have given them a new vision of what is possible. You are very likely to see more interns come to Iowa in the relatively near future.

What has our internship meant to this congregation? Well, it has meant, during its six month duration, someone else has performed five of its memorial services. It has had five sermons from a new perspective and one sermon which I shared with Fritz and a shared Christmas Eve Candlelight service. It has had an additional "on-call" minister, and I have responded to calls for hospital visits and for counseling services. It has had a new face at numerous committee meetings. It has had, I hope, a fresh point of view for some of your newsletter articles, and it has had a new kind of approach to service and action interest.

It has meant an occasional new chalice in the sanctuary, and occasionally new hymns. It has meant that at least one hour, and often more, of your senior minister's time was spent each week reflecting, critiquing, evaluating, and examining my involvement in this church.

Finally, what has this internship meant to me, for me? It has meant a great deal, and I will never be able to encompass it all. First and foremost, it has been a learning experience for me. I have learned very much about the practical, hands-on ministry.

It has meant, however, much more than just that; it has been an opportunity for me to find and try on my ministerial persona.

This internship has meant a trial period for my family, a trial period to try out the ministerial life style. For my wife, Brenda, it was, I believe, the opportunity to learn that perhaps being a Unitarian Universalist minister's wife isn't as bad as she had thought it might be. It also meant, because of your generous support, that our family didn't have to starve to death to do this.

As I told you at the close of my last sermon, "I will always remember and love you." Thank you, thank you very much.

WORSHIP 294: SEMINAR IN WORSHIP AND GRATITUDE

—Joe Brisben
(Read in church October 28, 1990)

Well, he's gone. Our minister, Fritz Hudson, has taken the first part of his long-anticipated developmental leave. He's gone for the next five Sundays to the Philippines on a fact-finding mission for the Unitarian Universalist Service Committee. If that goes well, he will return there from February through May to teach, to engage in dialogues with UU's and other people about our liberal religious faith, and to energize again his own spiritual system.

To me, his temporary absence seems appropriate, for he has given much of himself in the last six years. He has invigorated our spirits with his own religious quests and has expanded our views and our individual and collective consciousness. We expected him to do that. But he has done so much more. Our music program is better. We even have a new front entrance and a new podium. The list could go on and on.

As we have grown and changed in the last six years, so has Fritz. He no longer feels the need to make four or five citations for every point. One will suffice. More often, his arguments stand on their own merits. While he has been here, Fritz has married and become a father. Moreover, he has allowed us to share in the joy of his own spiritual revelations as he has evolved as a family man.

Fritz has also expanded the focus of our society. When he came here, he did much of the work either by himself, or in conjunction with a few volunteers who had kept the place together while we were without a minister. We were focused on ourselves, trying to set our house largely according to his sense of order. Now, thanks a great deal to his organizational skills, we have a corps of volunteers to do much of the society's work, and thanks to his vision, our society is focused outward. We are assuming more of a role in our community and our denomination. Our sphere of influence, thanks to this developmental leave, should be widening.

Now, a human being tends to project thoughts in a straight line. If you talk to Mike van Meter, Diane Martin, or the host of other people who will try to fulfill the ministerial function in Fritz's absence, they will more than likely tell you that our job is to keep this society running until he returns. When Fritz does return, he is supposed to fit right back into his old slot and be as he was before he left.

However, Fritz knows better than that, and in our most lucid moments, so do we. In fact, I can see him coming back, figuratively and perhaps literally wanting to rearrange the furniture and questioning the wisdom of decisions that we had

thought were logically and reasonably made. We will wonder at how he has changed, and he will wonder at how we have changed. If he and we approach each other again with the same tolerance and flexibility that we have now, we shall be grateful for the changes, for our society shall be a far more interesting and challenging place.

Personally and as chair of the Religious Services Committee—for at least the next six months, I am deeply pleased and grateful for the changes we have gone through with Fritz. Ten years ago, when I joined the committee, we usually fulfilled our obligations by looking through the community for people who were interested in the sort of things we were. More often than not, these issues were topical in nature and tended to be somewhat exotic. They reinforced the cultural and educational enterprises that dominate our community. As the society has changed, our committee focus has changed. In fact, this morning's program with its emphasis on the spiritual was suggested by Jeanne Smith, and I think the fact that she suggested it indicates her growing spiritual awareness.

We had planned this service for Thanksgiving weekend. However, because of scheduling problems, we had to forsake that Sunday, and I am just as glad. I like services that our members develop. I think our society has had no prouder moments than when Alice Atkinson, Vaughn Kirchhoff, Charlie Eastham, Marlyn Wilmeth, Virginia Melroy and so many other members have graced our pulpit. And even though I have no intellectually profound message to convey to you this morning, I am most pleased that we can begin this series of Sundays without Fritz with a service that we have developed. It is a sign of our vibrancy, and our strength.

PLANNING THE 150th ANNIVERSARY

—Gordon Strayer

Early in the 1990-91 program year the Board unanimously agreed that the Society should seek appropriate means to celebrate the 150th anniversary of our Unitarian Universalist Society in Iowa City, which was organized by a group of Universalists in 1841. President Mike van Meter asked Faye Strayer, Peggy Houston, Gay Mikelson, and Paul Pomrehn to form the nucleus of a committee charged with planning such a celebration, said committee to be chaired by Faye Strayer. Others who subsequently agreed to serve on the committee included Joe Brisben, Jeanette Carter, Mary Bell Glick, Fritz Hudson, Betty McKray, Nell Mock, Judy Rohrer, Charity Rowley, and Mike van Meter.

Through a questionnaire, suggestions were solicited from members and friends of the Society over a period of several weeks, and a number of events, programs and techniques were recommended as means of calling attention to the long and eventful history of the Unitarian Universalist Society in the community.

In a series of monthly meetings the Committee subsequently determined that the celebration would be launched early in the 1991-92 program year by special features incorporated in Sunday services and the religious education program. Celebratory events would be scheduled at intervals throughout the program year, concluding in November 1992 at the end of the Society's 150th year.

Highlights of the 150th anniversary year will include, but by no means be limited to, visits and presentations by historian Cynthia Grant Tucker of Memphis and UUA President Bill Schultz of Boston. Other projects will include publication of a historical booklet *Celebrating 150 Years*, preparation and presentation of a time capsule, construction of a banner to display in the building and a second banner to take to the Annual UUA General Assembly, and other historical exhibits.

WHAT PASSES THROUGH STAINED GLASS?
The UU Society and the I.C. Community

—Fritz Hudson

On the Worthley House side of our Society's home, the windows are large and long and clear. From the minister's office, to the west, they look out to the University's Eastlawn building. To the south, they look out over the civic center. From that vantage point, one feels very aware and part of the community beyond those walls.

On the Meeting House side of our home, however, the windows are high and narrow and mostly stained a golden yellow. They were apparently so in our previous (second) building as well. Ruth Irish Preston, our first-hand chronicler of the nineteenth century, tells of Mrs. Olive Furbish's 1870's efforts to bring poor children from "the flats" to our services. She recalls the little fellows were very decorous throughout the sermon. Their bright eyes had been kept busy studying the play of colored lights from the windows as they danced in ever shifting hues over the congregation. For those children, our windows clearly served to separate their experience within our walls from their lives outside. I have sometimes wondered at their effect on the rest of us. What does our history tell us about the relationship between life in the UU Society and life in the Iowa City community? What passes through our stained glass?

In the earliest period of Iowa City's history, when it was the territorial and state capital, this governmental presence played a direct hand in the foundation of our Society. When A.R. Gardner, our founding minister, first held Sunday services at Old Capitol in 1839 (a privilege allowed many pioneer preachers), his right to do so had to be specifically sustained by the territorial governor over the protests of more orthodox preachers. In 1842, when our fledgling congregation applied for a land grant to build a church at Dubuque Street and Iowa Avenue, also a privilege accorded to all churches, it took a two-year court battle to sustain that right over similar protests. History does not record whether that first church building had stained glass windows, but its occupants must have been very aware of the larger world's role in their communal life.

Since the 1850's, once the state capitol was removed from our community, the dominant presence in our larger world has been the University. When the early Society was struggling for mere survival, its strength was measured by the number of professors it could count among its members. Oscar Clute's ministerial success (1878-1884) was demonstrated in the fact that he was able to add two professors' names to the rolls, bringing the total then to three. Eleanor Gordon's revival of church life (1896-1900) was evidenced by the return of professors to the member-

ship, a total of two. When Society survival became assured, the most prominent Society program outside Sunday morning services became the Sunday evening student gathering. Clute personally orchestrated Shakespeare study sessions and social dances. For the first six decades of this century the student groups were lay-led and self-sustaining. (Young People's Religious Union, 1901-1931; Fireside Club, 1931-1965.) Since that era, student programming has been more intermittent. When absent altogether, however, the cry "What are we doing for the students?" is sure to ring in our councils.

Occasionally, other community institutions have shaken Society life in unsought ways. In the fall of 1919, a coal workers strike in southern Iowa made heating church buildings an expendable luxury and forced us to enter into union services with five other Protestant groups. In 1925 the failure of the Commercial State Bank caused the Society to lose all of the $481.84 it had deposited there, necessitating an emergency survival fund drive. In 1984, the fall I arrived, the City of Iowa City proposed to expand the Civic Center to within five feet of our walls and up to a height of three stories. A special congregational meeting with City Manager Neil Berlin and substantial improvements to our building helped persuade these powers to pursue a less intrusive expansion.

What we have most commonly drawn into our life from the outside, however, has been the more ethereal energy of issues and ideas to ponder. The sermon topics chosen by most of our ministers evidence attention to the community issues of their time:

Robert Loring (1907-1910) — "Our Social Duties", "The Need of Adding Social Salvation to Individual Salvation"

Houghton Schumacher (1911-1913) — "Ethical Aspects of New Industrialism"

Charles Perry (1913-1919) — "America's International Mission," "America's International Destiny," "Should Christians Fight?" "The Place for Pacifism"

Franklin Doan (1920-1922) — "The Cry of Children" (child labor)

Arthur Weatherly (1922-1929) — "Is There Something Better than the League of Nations," "Crime and Punishment"

Rupert Holloway (1929-1931) — "The Prohibition Tangle"

Evans Worthley (1931-1951) — "Conservation Camps for College Graduates," "The National Recovery Act," "The Price of Peace: Is Pacificism Enough"

Al Henriksen (1951-1957) — "Half-Slave, Half-Free"

Khoren Arisian (1958-1964) — "Capital Punishment: Issues and Myths"

Bill Weir (1965-1970) — "The Viet Nam Protests," "The Religion of Black Power," "To House Such Families"

Thomas Mikelson (1971-1983) — "Amnesty for What," "El Salvador," "The Ought in Race"

Fritz Hudson (1984-1991) — "Beyond Election What—Service and Spirit," "Homes and Hearts (housing)," "Love and Justice and AIDS," "The Abortion Debate"

Likewise the program records of the Society lay-led groups show a consistent interest in social issues:

Young People's Religious Union (1901-1931) — "A Night in a Breadline," "Preventative Medicine," "The Solution of the Liquor Problem," "Society's Defective Members," "Iowa City Playgrounds," "Women's Suffrage," "A Plea for the Minimum Wage," "The Care of Our County Poor," "Is Socialism Practicable," "Women and Work," "American Neutrality," "Adequate Inspection of Public Schools," "The Case Against Universal Military Training," "Prohibition," "The Race Question,"

Fireside Club (1931-1965) — "Farm Strikers," "Tax Reform," "R.O.T.C."

Women's Alliance — "The Work of the Social Welfare Bureau," "Housing as Family Problem;"

Men's Club — "Unemployed Relief"

These internal Society programs undoubtedly added energy to our community's consideration of social issues as well. Occasionally, the Society made an even more significant contribution to community discourse by sponsoring public presentations by commentators of larger import. In the early 1870's, Augusta Chapin arranged presentations here by suffragists Susan B. Anthony and Mary Livermore. Eleanor Gordon brought settlement house pioneer Jane Addams to speak near the end of the century. In the early 1920's, Franklin Doan brought John Haynes Holmes to speak on the need for a World Parliament, and then brought the national president of the Fellowship for Reconciliation to speak on pacifism. Arthur Weatherly brought F.J. Libby from the National Council for the Prevention of War. During Tom Mikelson's ministry, the Detiger Fund sponsored presentations by Congressmen Cooper Evans and Tom Harkin. In my time, the UU Service Committee brought Dr. Charlie Clements to speak on the war in Central America.

And more than ideas have passed out through these walls. At various points, our history records collective efforts to raise money for the benefit of the larger community. In the early part of this century, the YPRU raised money for the Japanese Relief Fund and Chinese famine victims. When I came here, annual efforts to raise money for the work of the UU Service Committee overseas and the Iowa City Crisis Center Food Bank were already well-established. During my time, we have added the Domestic Violence Intervention Project and the Emergency Housing Project to our regular beneficiaries.

At several points, the Society has also organized efforts to serve the community in a direct way. In 1918 a flu epidemic closed all public meetings for a month, including church services, so the Society became home to an emergency feeding center for medical students and other workers who served our town during the epidemic. Newspaper accounts record that we served between 60 and 100 meals per day for more than a month, resulting in a total of more than 3,500 meals served. In 1921 the Women's Alliance sewed goods for the City nurse, and toys were collected for crippled children at University Hospital. In that same year, the church also held free movies for children on Saturdays, a mixture of pure entertainment and educational programs on health. We even convinced the city to block Gilbert Street

between Iowa Avenue and Washington Street during those sessions as a playground for the children. More recently, the Society has been a regular participant in ecumenical clothing distributions and free lunch program.

Social action groups have also been started from within the church walls. In 1921 a local chapter of the National Child Labor Committee was founded at a meeting here. In 1922 the Social Service League was formed. In 1925, the Iowa City Conference for World Peace was founded, with Rev. Weatherly as president. In 1935 a local chapter of the American League Against War and Fascism was organized here.

A few times, the Society has even attempted to influence public policy in a direct way. In the 1960's, resolutions were passed on housing issues in Iowa City. In the 1980's, the Society declared itself a Nuclear Free Zone and then worked toward the adoption of a similar resolution by the City Council.

The only individual efforts that I know for certain to have arisen from within these walls, however, are those of the ministers. These have not been insignificant. In his last year of ministry here (1918), Charles Perry was elected president of the Social Welfare Association of Iowa City. He left here to become full-time director of a shelter for homeless men in Minneapolis. Arthur Weatherly was an activist for world peace before he came to Iowa City in 1922, having been on the Henry Ford Peace Mission. He became president of the Social Service League and spoke on its behalf before the Chamber of Commerce and other local groups. Only two years after his arrival here, Evans Worthley was appointed county chairman of the National Reemployment Service, and administered an office to find work for the unemployed. In that role he spoke frequently to community groups. Evans's wife, Amy, was also active in the League of Women Voters. In the last years of his ministry, Evans was chair of the Easter Seal campaign and head of the United Nations Appeal for Children.

Rev. Worthley and the Baptist minister arranged for black students to be served in public eating houses. Later, Rev. Al Henricksen made it possible for a black man to get a haircut and save him a trip to Cedar Rapids. Bill Weir joined other UU ministers in the 1965 civil rights march at Selma, Alabama. He also organized the local clergy problem pregnancy counseling service and ran for state senator. Thomas Mikelson was vice president of the local NAACP and on the board of United Action for Youth. I have served on the planning committee for the United Way and on a citizens legislative committee concerned with children's foster care.

In our records, often in death notices, you can find mention of the community work of our lay members. John P. Irish, active in the late 1800's, is noted for contributions in Iowa City and beyond. He was a populist politician, advocate of the single tax, and supporter of the rights of the Japanese in the west. Dr. Bird, head of the public health department in the early part of the century, clearly had significant influence on public health of Johnson County and the State of Iowa. Countless University professors are noted as having influenced the quality of human life in their work, men such as Benjamin Shambaugh and Wendell Johnson. What I wonder is what, if any, of their work could be said to have come out of their

time within these walls? That is not clear. The printed record makes no mention of their attributing their work to this source.

Unitarian Universalists, in general, have always been concerned with life in their community, and our Society's UU's are no exception. Perhaps because we are predominantly an academic community, however, I wonder whether we don't have a stronger tendency to allow this concern to take primarily a verbal or contemplative form. I have worked to call us into a somewhat more interactive role in the larger world. I have also proclaimed a vision of UU's who are willing to publicly proclaim their efforts to improve the world as expressions of their religious affiliation, whether as individuals or as groups. We must recognize that our acts may at times be in conflict with those of other fellows in our faith, for our faith is in each individual's pursuit of his or her own vision of helpful action. What seems of paramount importance to me is that we do act, that we give evidence that what comes through our windows here is transformed from thought into action, and finally that we proclaim that process for all to see.

Jesus said, "Let your light so shine before men, that they may see your good works and glorify your father which is in heaven." I would say, "Let your works show the effort of your mind, and let your words proclaim the name of this place which so stimulated you to think and act, that all may know this place and know its glory in this earth."

POSTSCRIPT

The following lines are taken from a letter received by members and friends early in June, 1991—

> "To every thing there is a season." —Ecclesiastes 3:1
>
> As every one who has lived in Iowa City even one year knows, springtime is our season of fresh greens and good-byes. In six springs past, I have stood with many of you, wishing God-speed to those whose time had come to go. Now, it seems, is my time.
>
> This past Sunday I accepted the invitation to become Minister of the First Unitarian Universalist Church of Phoenix, Arizona.
>
> I have said good-bye to four other churches and countless individuals so far in my life—and so have you and more. Do you believe, as I do, that each good-bye is an opportunity for growth, a chance to sharpen our appreciation for the limits of life and our ability to create meaning amidst those limits? I hope so. I look forward to sharing this part of our journey together—and to continuing our relationship in its new more distant form.
>
> Take Care,
> Fritz

Church friends, children and adults, gathered late in the summer at the Community Center for an ice cream social arranged by Deb Schoelerman and Karen Fox-Eastham. The area was decorated colorfully, and there was comfortable seating for a short program. A few officers and staff members spoke of Fritz's diligence, thanked him for the work habits they had learned from him, and noted his penchant for paper work. A slide show gave us all a look at our past and present, plus plenty of good humor. With the aid of a little more "paper work," Fritz led a short sing-along with his guitar. It was more than "Farewell" to Fritz and Ginny, Eric, and Sally; it was a happy culmination of our years together.

The farewell gifts were a framed group of artistic views of the church captured on film by Ken Hubel and a well-assembled album of pictures and messages sent in by friends. What would have been a cash gift to Fritz and Ginny was presented at their request to the Greater Iowa City Housing Fellowship.

. . .

We are pleased and proud to welcome Rev. Elizabeth Kerman, a recent graduate of Harvard Divinity School, to our society to fill the interim year between settled ministers.

This church building was dedicated in 1908 by Rev. Eleanor Gordon, who was one of the Iowa Sisterhood, included in author Cynthia Grant Tucker's "Prophetic Sisterhood." Rev. Gordon had high hopes for this society. She had been minister under less favorable circumstances in the church built by the Universalists. Now we welcome Rev. Kerman into a growing Society where many people have worked to make it more functional and aesthetically pleasing.

We anticipate a fine church year and we want it to be a good year for Elizabeth as well.